

THE CRITICAL REVIEW.

For the Month of September, 1766.

ARTICLE I.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LV. For the Year 1765. 4to. Pr. 10s. Davis and Reymers.

HAVING in our last Number taken notice of the preceding articles in this volume, we now proceed to number XXIII. A dissertation on the nature of evaporation and several phenomena of air, water, and boiling liquors: in a letter to the Rev. Charles Dodgson, D. D. F. R. S. from the Rev. Hugh Hamilton, D. D. F. R. S. Professor of natural philosophy in the university of Dublin.

The subject of this letter is undoubtedly curious, and would certainly have deserved our particular attention, if the discoveries it communicates had not been discovered before. The author's intention is to prove, that the ascent of aqueous vapours is not, as hath been formerly imagined, to be attributed to rarefaction, but to chemical solution of water in air. This opinion, however, is so far from being new, that there are very few students of philosophy who have not long since been perfectly convinced of the truth of this doctrine. It is indeed an opinion which hath been the natural result of the late improvements in philosophic chemistry; an opinion which was no sooner proposed, than universally admitted. We cannot, however, quit this article without observing, that the Doctor seems not to have considered the subject sufficiently, when he established *transparency* as the criterion of *solution*. By solution, says he, we understand the uniting so intimately the par-

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ticles of a body with those of a fluid, that the whole shall appear an homogeneous mass, as transparent as the fluid was before such union, and shall so continue till some external cause produces a change.' Now it is well known that particles of earth are suspended in clear water, which earth will, in time, fall to the bottom. In this case, therefore, the solution, if it may be so called, was merely mechanical; the separation takes place, and the change is produced, without any external cause. The difference between *solution* and *mixture* is, that the first produces an apparently homogeneous permanent fluid, and the latter, in the language of the chemists, a *tertium quid*.

Art. XXIV. Physical and meteorological observations, conjectures, and suppositions, by Benjamin Franklin, L.L.D. and F. R. S.

This paper is so truly philosophical, and so evidently the produce of genius and accurate observation, that, if it were possible, we should be glad to transcribe the whole; we must, however, content ourselves with selecting a few of the most remarkable passages. 'Air and water mutually attract each other; hence water will dissolve in air, as salt in water.—The specific gravity of matter is not altered by dividing the matter, though the superficies be increased: sixteen leaden bullets, of an ounce each, weigh as much in water, as one of a pound, whose superficies is less; therefore, the supporting of salt in water is not owing to its superficies being increased.—A small quantity of fire mixed with water (or degree of heat therein) so weakens the cohesion of its particles, that those on the surface easily quit it, and adhere to the particles of air.—Air moderately heated will support a greater quantity of water invisibly than cold air; for its particles being by heat repelled to a greater distance from each other, thereby more easily keep the particles of water, that are annexed to them, from running into cohesions that would obstruct, refract, or reflect the light. Hence, when we breathe in warm air, though the same quantity of moisture may be taken up from the lungs as when we breathe in cold air, yet that moisture is not so visible.—Oil being dissolved in air, the particles to which it adheres will not take up water. Hence the suffocating nature of air impregnated with burnt grease; as from snuffs of candles, and the like. A certain quantity of moisture should be every moment discharged, and taken away from the lungs: air that has been frequently breathed is already over-loaded, and for that reason can take no more, so will not answer the end. Greasy air refuses to touch it. In both cases suffocation for want of the discharge.—The sun heats the air of our atmosphere most near the surface of the earth; for there, besides the direct rays, there

there are many reflexions. The higher regions having only the direct rays of the sun passing through them, are comparatively very cold. Hence the air on the tops of mountains, and snow on some of them all the year, even in the torrid zone. Hence hail in summer. If the atmosphere were equally of the same temperature, then the upper air would always be rarer than the lower, because the pressure on it is less; consequently lighter, and therefore would keep its place. But the upper air may be more condensed by cold, than the lower by pressure: the lower more expanded by heat, than the upper for want of pressure. In such case the upper air will become the heavier, the lower the lighter. The lower region of air being heated and expanded, heaves up and supports, for some time, the colder heavier air above, and will continue to support it while the equilibrium is kept. Thus water is supported in an inverted open glass; but the equilibrium by any means breaking, the water descends on the heavier side, and the air rises in its place. The lifted cold heavy air over a heated country, becoming by any means unequally supported, or unequal in its weight, the heaviest part descends first, and the rest follows impetuously. Hence gusts after heats and hurricanes in hot climates — The earth turning on its axis in about 24 hours, the equatorial parts must move about 15 miles in each minute. In northern and southern latitudes this motion is gradually less to the poles, and there nothing. He that travels towards the equinoctial, gradually acquires motion; from it, loses. But if a man were taken up from latitude 40, and immediately set down at the equinoctial, without changing the motion he had, his heels would be struck up, he would fall westward. The air under the equator, and between the tropics, being constantly heated and rarified by the sun, rises. Its place is supplied by air from northern and southern latitudes, which coming from parts where the earth and air had less motion, and not suddenly acquiring the quicker motion of the equatorial earth, appears an east-wind blowing westward, the earth moving from west to east, and slipping under the air.

Art. XXIV. Historical memoirs relating to the practice of inoculation for the small-pox, in the British American provinces, particularly in New-England: addressed to John Huxham, M.D. &c. by Benj. Gale, A. M.

From the facts related in this memoir, it appears, beyond contradiction, the practice of inoculation is the most salutary invention that hath ever been discovered for the preservation of the human species. We learn from this paper, that at Boston in New-England, of those who have the small-pox in a natural way, there dies about one in seven; of those who were inocu-

lated before the use of mercury, one in eighty or an hundred; and by inoculation with mercury, one in eight hundred or a thousand. This being a true state of the case, would any one suppose that there could exist a sett of magistrates, such enemies to themselves, and the people they govern, as to repeal a law permitting inoculation? Yet such magistrates are those of Boston in New-England: at least such they were in 1764, when this paper was written. Possibly they may since have recovered their senses. The repealers of the edict of Nantz were hardly greater enemies to mankind. The author very justly observes, that this prohibition must very greatly impede the peopling of our American colonies, and rationally presumes, that the British parliament will take this matter into consideration. It appears from a just calculation, that in the years 1721, 1730, and 1752, when the small-pox was epidemical in the town of Boston, that 1831 people died for want of inoculation, which in one century will diminish the number of inhabitants 29,296, according to the longest term of doubling the number of people in America: a greater number, says our author, than hath come from Europe to New-England from its first settlement to the present time.

Art. XXV. An account of a balance of a new construction, supposed to be of use in the woollen manufacture. By W. Ludlam, B. D. Fellow of St. John's College, Cambridge.

It is certainly of importance, in the woollen manufacture, that the yarn of which a piece is woven should be of equal thickness. The common method of distinguishing the fineness of the yarn is by the number of skeins which go to a pound, which skeins are sorted by the eye. The intention of this balance is to determine this matter by weight, a purpose to which it seems well adapted; but without the plate referred to, it is impossible to give a satisfactory idea of its construction, which is the result of a laborious calculation.

Art. XXVI. An experimental enquiry into the mineral elastic spirit, or air, contained in Spa Water; as well as into the mephitic qualities of this spirit. By William Brownrigg, M. D. F. R. S.

It appears from several essays presented, many years ago, to the Royal Society, by the author of this very curious enquiry, that the spirit contained in mineral waters, in which their medical virtues is supposed to consist, is no other than that mephitic air so pernicious in its effects, known to the miners by the name of choak-damp. Being lately at Spa in Germany, he took that opportunity of making several experiments, in order to ascertain a fact of such importance. Exp. 1. The doctor filled several bottles with the Spa water; he fastened bladders

bladders over their necks, out of which bladders the air was pressed by twisting, expecting that he should thus collect a quantity of air spontaneously separating from the water; but in this he was disappointed, and the water retained its spirit, after fourteen days standing, in the same manner as if the bottles had been corked. Exp. 2. By a gradual application of fire to a bottle of Spa water, covered as in the first experiment, and placed in a water bath for the space of four hours, a quantity of mephitic air is collected and secured in the bladder. Exp. 3. determines the proportion of air to the bulk of water, from which it was extracted, to be about 8 to 20. Exp. 4. shews that a mouse, or small bird, will live an hour under a cylinder $5\frac{1}{2}$ inches high, and $3\frac{2}{3}$ in diameter, without a supply of fresh air. Exp. 5. proves the mephitic quality of the air or spirit extracted from the Spa water; a mouse being put into the cylinder, filled with the air contained in the bladders mentioned in experiment 2, expires in a few seconds.

Art. XXVII. Extract of a letter from Mr. Benjamin Gale, a physician in New-England, to John Huxham, M. D. &c. concerning the successful application of salt to wounds made by the biting of rattle-snakes; dated at Killingworth in Connecticut, 20 Aug. 1764.

A man being bit, by a rattle-snake, just above his shoe, made a strong ligature above the wound, and in about two hours after applied to a surgeon. The leg and foot were at this time greatly swelled, and the patient afflicted with an excessive nausea. The surgeon made a deep scarification, and then rubbed the part well with salt. The same application was repeated the next day, and the patient recovered. In a note to this article, there is mentioned an instance of the like nature, in the year 1761.

Art. XXVIII. Extracts of three letters of Sir F. H. Eyles Stiles, F. R. S. to Daniel Wray, Esq. F. R. S. concerning some microscopes made at Naples, and their use in viewing the smallest objects. Naples 11, 1761.

These new microscopes are made by father di Torre; his glasses are spherical, and the diameters and magnifying powers of those which he sent to the Royal Society are as follows.

Glass.	Diameter.	Magnifying powers.
1	Near two Paris points,	640 times, in diameter.
2	One Paris point,	1280
3	Ditto,	1280
4	Half a Paris point,	2560

On the paper inclosing the last is written, 'Igne purissimo generatum incredibili patientia cucullis orichalceis inclusum

globum primum & unicum diametri puncti dimidii Parisiensis, qui objectorum diametrum auget 2560, inclytæ Societati Regiæ Anglicanæ Jo. Maria de Torre, D. D. D. — The second letter incloses the author's instructions for the use of his microscopes, and contains likewise an account of some observations made on the human blood by Sir F. H. Eyles Sriles, in company with Father di Torre. In the first view, which was with a glass which magnified 512 times, the globules of blood had the appearance of oblate spheroids much compressed, the middle being darker than the margin, as if a dent had been made on their surfaces. The second observation was with a glass magnifying 1280 times, by means of which it now very evidently appeared, that each globule was actually perforated so as to form a ring consisting of several joints, of various figures. The number of articulations composing each globule appeared to be uncertain, varying from two to seven. Some of the globules were broken, and the articulations floated separately in the serum. A third observation was made with a glass magnifying 1920 times, which confirmed the reality of the rings beyond all possibility of doubt. — The third letter contains some curious observations, made by the assistance of microscopes, on the impregnation of plants; which observations we shall, in part, transcribe, as they will doubtless afford singular entertainment to our botanical readers. * Each grain of pollen is a vessel filled with pulpy matter, in which are lodged a considerable number of smaller grains; which may be called the impregnating corpuscles. They are round, transparent, and nearly of the same size in all plants. They are conveyed to the germen through the style, which is furnished with internal ducts for that purpose; and in the class Syngenesia, and in the small plants of other classes, where the style is slender and transparent, they may be distinguished in their passage. In those plants which have hairy styles or stigmas, the corpuscles enter by means of the hairs. The hairs are tubes open at the extremity for the reception of the corpuscles. They are each of them furnished with a canal which divides and enters the pistillum in two branches, which run on till they join the longitudinal ducts that lead to the germen — As soon as a grain has lodged itself, the point of the hair begins to open, and the mouth extends itself by degrees over the surface of the grain, till almost the whole body of the grain is drawn within the tube; in this situation the grain yields to the compression of the tube, and discharges its corpuscles, which, with the assistance of the fluid parts of the pulp that enter with them, or of the juices with which the tube is furnished, float on till they

they enter the longitudinal ducts, which convey them to the germen.

Art. XXIX. An account of the sequel of the case of Ann James, who had taken the green hemlock: in a letter to the Rev. Thomas Birch, Secretary to the Royal Society, from Mr. J. Colebrook, F. R. S.

In the year 1763 the author of this letter communicated to the Society the case of the person mentioned in the title, who, for a cancer in her breast, had then taken hemlock during a whole year, with considerable apparent advantage; but from this sequel of her case we learn, that the medicine proved only palliative; for that she ended a miserable life in September last.

Art. XXX. Some account of the effects of a storm of thunder and lightning in Pembroke College, Oxford, on June 3, 1765: in a letter from Mr. Griffith, of the said college, to the Rev. John Swinton, B. D. F. R. S.

We find nothing extraordinary in the effects of this storm, more than hath been frequently produced by accidents of a similar nature.

Art. XXXI. On the nature and formation of sponges: in a letter from John Ellis, Esq. F. R. S. to Dr. Solander, F. R. S.

The design of this letter is to prove, that sponges are not vegetable productions, as hath been commonly supposed; nor yet the fabric of animals, as was the opinion of M. Peyssonell; but that they themselves are actually endued with sensation, and consequently with animal life. This opinion, however, is not entirely new; for, in the days of Aristotle and of Pliny, they were imagined to have a kind of feeling. The reason upon which the author founds his opinion is, that having taken up from the rocks on the sea-coast different pieces of sponge, and immersed them in glasses of sea-water, he observed the holes; or papillæ, on the surface to contract and dilate, thus receiving and passing the water: whence he concludes the sponge to be an animal *sui generis*, whose mouths and emunctories are so many holes or ends of branch'd tubes opening on its surface. This opinion is considerably strengthened by the following declaration of the celebrated count Marigli, in his *Histoire Physique de la Mer*. "J'ai un fond suffisant, says he, de ces plantes pour en faire une botanique entiere, & plusieurs reflexions curieuses sur la systole & diastole, que j'ai observé dans certains petits trous ronds de ces plantes, lors qu'elles sortent de la mer; mouvement qui dure jusqu'à ce que l'eau soit entierement consumée." Nevertheless, he believed them to be vegetable.

Art. XXXII. Extract of a letter from Dr. John Hope, professor of medicine and botany in the university of Edinburgh, to Dr. Pringle; dated Sept. 24, 1765.

This indefatigable botanist, having received from Dr. Mounsey some seeds of the *Rheum palmatum*, sowed them in autumn in the open ground. In the beginning of May a flowering stem appeared, and about the middle of the month the flowers began to expand, continuing in great beauty till the eighth or ninth of June. From this plant he collected near thirty seeds. The root was taken up too young, and at an improper season, yet it had perfectly the smell and taste of the true rhubarb, and was found, upon trial in the usual doses, to be exactly similar in its effects. Our botanical readers will probably not be displeased to see the doctor's description of this plant.

Radix ramosa perennis. Folia radicalia bipedalia, petiolata: petioli pedales teretes, superne subplani, glabri, viridis coloris, sed in quibusdam partibus maculis parvis angustis purpureis notati, in aliis penitus fere purpurei. Hi petioli, qui sunt pedales, ad basin foliorum desinunt in 3 vel 5 costas inferne prominentes; folia ipsa sunt ovata, profunde incisa, laciniis acutiusculis; pagina superior est viridis, inferior alboviridis, ambæ scabriusculæ. Caulis erectus, subteres fistulosus, articulatus, vaginatus, glaber, obsolete striatus, octopedalis 2 uncias ad basin in latitudinem patebat. 14 articuli, quorum singuli a parte infima usque ad nonum unico folio reflexo instructi fuerunt. Hæc folia sunt alterna, & superiora gradatim minora, petiolusque ad suam basin; vaginam membranaceam caulem cingentem format. Pedunculi plures ex alis foliorum prodeunt suberecti, inæquales (quorum medius cæteris duplo longior) striati, teretes, ad basin planiusculi, exque horum lateribus alii pedunculi simili modo dividendi, vel simplices tenues pedicelli sustentantes nudum florem. For a description of the parts of fructification see Linnæi Gen. Plantar. Enneandr. Trigynia.

Art. XXXIII. A memoir containing the history of the return of the famous comet of 1682, with observations of the same made at Paris in 1759, by Mr. Messier: translated by Dr. Maty, Sec. R. S.

This article consists of Mr. Messier's journal of his observations, from the 21st of January, when he first saw the expected comet, to the 3d of June, when it entirely disappeared. To this journal he subjoins two tables, the first exhibiting the right ascensions and declinations of the stars for the time of the observations; the second shews the positions of the comet, in right ascension, declination, longitude and latitude, concluded from its situation relative to the stars.

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Art. XXXIV. On the transit of Venus in 1769. A discourse addressed to the Society by Thomas Hornsby.

Notwithstanding the observations of the late transit of Venus, made in different parts of the world, we are yet unable to determine, with any degree of certainty, the real quantity of the sun's parallax. To the great satisfaction, however, of the astronomers of the present age, it so happeneth that another transit of the same planet may be seen in the year 1769, when, on account of her north latitude, a greater difference in the total duration may be observed, than could possibly be obtained from the last. The intention of this paper, which was read in the Society the 13th of February last, is to facilitate the solution of this important problem, by pointing out the times and places where the several observations may be made with the greatest advantage. The author thinks it highly advisable, that observations should be taken on some island in the South-Seas; such as the island of St. Peter, Mendoza Isles, &c. where the whole transit will be visible; for by comparing these with those made at Tornea, we shall obtain a difference in time of twenty to twenty-four minutes, which will be more than sufficient to determine the sun's true distance, and consequently the dimensions of the whole solar system. We ought certainly to be careful how we let slip this opportunity, as we shall not have another till the year 1874. 'How far, says the author, it may be an object of attention to a commercial nation to make a settlement in the great Pacific Ocean, or to send out some ships of force, with the glorious and honourable view of discovering lands towards the South pole, is not my business to enquire. Such enterprizes, if speedily undertaken, might fortunately give an advantageous position to the astronomer, and add a lustre to this nation, already so eminently distinguished both in arts and arms.'

II. *Pathological Inquiries and Observations in Surgery, from the Dissections of morbid Bodies: with an Appendix containing Twelve Cases on different Subjects.* By Richard Browne Cheston, Surgeon to the Gloucester Infirmary. 4to. Pr. 5s. Becket and De Hondt.

THE improvement in the art of healing, and the consequent advantages to mankind, which may rationally be supposed to arise from the inspection of morbid bodies, are so indisputably evident, that we could wish to see a law enacted to oblige the foolish *living* to suffer the unfeeling *dead* to be opened, in all cases where the physician should be in doubt concerning

ing the cause of the disease. For the same reason, every report to the publick, of morbid phenomena observed on the inspection of dead bodies, from whatsoever quarter it may come, provided we have no reason to suspect the judgment and veracity of the author, merits attention. How much the medical world are indebted to Bonetus and Morgagni, for their publications of this nature, is universally acknowledged. The book before us contains matter of importance sufficient to deserve the consideration of those who are engaged in the pursuit of medical knowledge.

In the first chapter, we have the case of an *emphysema* from fractured ribs. The chief symptoms were, a constant cough, violent pain in the head, neck, and throat, with an emphysematous tumour near the spine, spreading gradually over his back and breast. These tumours were removed, for a time, by scarification and compression. The patient however soon died. Upon opening the thorax, were found two broken ribs, an aperture thro' the intercostals and *pleura*, and a wound in the lungs, answering exactly to the end of the broken rib; but no extravasation of blood, serum, or air in the cavity of the thorax.

Chapter II. contains an account of abscesses of the kidneys from a stone in the bladder. Here we have three calculous patients, whose kidneys upon inspection were found in a very purulent state. During their illness, besides the pain in the bladder, they all complained of frequent pain in their loins. To these is subjoined the case of a person whose bladder, on the contrary, appears to have been injured by a stone in the kidney. The patient for some time before he died, was afflicted with violent pains in his loins and bladder, and great pain and difficulty in passing his urine. The stone in his kidney weighed an ounce and three quarters. The body of the bladder was found, but a fleshy substance, half an inch long, projected from its neck inwards, and the prostate gland was considerably enlarged, and schirrous.

Chapter III. treats of the termination of abscesses in the liver. First, we have the case of a man, who after drinking when warm a quart of cyder, was seized with a pain in his bowels, loss of appetite, and diarrhoea. In about three weeks he began to discharge matter mixed with his faeces. The right hypogastrium at length projecting, and an internal fluctuation being perceptible, a large trocar was plunged into the most depending part, and in the space of fourteen days, no less than twelve pounds of matter discharged thro' the orifice, and the patient recovered. The second is a case from the same cause, and treated in the same manner; but the patient died. Upon opening his body, the liver was found adhering to the diaphragm, the right lobe almost destroyed by suppuration, and the

the internal surface of the ulcer black and hard, with near a pint of matter remaining in its cavity. The third case is that of a boy who fell down a precipice upon his head. The cranium did not appear injured, but the symptoms were, insensibility, coma, vomiting, and grinding of his teeth. After proper evacuations, in the space of eight days he seemed pretty well recovered; but at the end of three weeks, he complained of a pain in his belly, which in a little time began to swell, and he died in the fifth week from the accident. On opening the head there appeared a small quantity of matter on the dura mater, but the substance of the brain was uninjured. The contents of the abdomen were all found, except the liver, in which were several distinct abscesses, containing a considerable quantity of matter.

Chapter IV. contains several cases of indurations and collections of water in the uterus and ovaria; but as these are cases which rarely, if ever, admit of any assistance from art, we shall pass on to

Chapter V. in which our author considers that disease of the joints commonly called a white swelling. After a short view of the opinions of former writers on this subject, he enumerates the symptoms usually attendant on this disease; he then proceeds to consider the cause, and indications of cure arising from the difference of the parts affected. The disorder may proceed either from obstruction or extravasation. As the one complaint, says our author, originally proceeds from a disease of the substance of the ligaments, thro' an infarction of their vessels, and the other from an extravasation of lymph, either general or partial, the distinct knowledge of each becomes absolutely requisite, as the methods to be attempted for their relief must frequently so widely differ. Proper discutients, as aromatic fumes, volatile liniments, frictions, brandy and vinegar, with proper bandages, will frequently prevail against both in a recent state. If such attempts prove ineffectual, extravasations of every kind may be opened with safety, and the highest probability of success, provided the fluid has not lain long enough to contaminate and destroy the surrounding parts; whereas in an obstructed state of the vascular system of the ligaments, an incision will ever prove ineffectual, if not productive of the most terrible consequences. In a note at the bottom of the page, the author observes in regard to blisters, that their indiscriminate use is by no means advisable and that they ought to be applied in such cases only, where, from the *patella* being buried in the tumour, we know it to be occasioned by an extravasation of lymph in the cellular membrane. But, if we may reason from analogy, from the discutient, attenuating, and stimulating power of blisters in other cases, why may they not be

be of service where the disorder is supposed to arise from obstructed vessels without extravasation? Upon the whole, our author seems to have considered the subject of this chapter with so much attention, that we recommend it particularly to the perusal of our surgical readers.

The cases related in the Appendix, are an hydrophthmia, polypose concretions in the heart, adhesions of the lungs to the pleura, lumbar abscesses, stones in the bladder with calculous concretions in the kidneys, dysuries during pregnancy, diseased testicle, induration of the cellular membrane in the scrotum, ulceration of the tibia from an internal cause, suppuration of the liver succeeding a wound in the scalp.

From these we shall select the second case, viz. that of a polypose concretion in the heart. 'J. M. about forty years of age, of a robust habit, and by occupation an husbandman, had for ten years past been subject to a very troublesome cough, attended for most part of that time, with a violent pain, and disagreeable noise in the head. At the beginning of the year 1762, when very cold, and employed in husbandry business, he was seized with a very considerable palpitation at his heart, and a violent pain in his back and left shoulder. From this time his cough increased with such violence, that he sometimes lost from his nose a quart of blood in twenty-four hours. His breathing became very difficult, but was commonly relieved by a mixture of oil and honey. At first these complaints were mitigated by venesection, but at last, were not in the least affected by it. He was for the most part costive, troubled with a lurking fever, and made water but by a spoonful at a time, and that very thick.

'When I first saw him, his eyes appeared flushed, and countenance very livid; his breathing was short and laborious, his legs anasarcaous, and water in the abdomen; his appetite bad, and constant pain in his stomach; he was very thirsty, and his spittle frequently tinged with blood. A remarkable strong pulsation might be perceived in the scrobiculus cordis, very troublesome to him. And towards the latter part of his life, the pain in his head became so violent as frequently to prevent his lying down, whilst the noise there seemed to him much like the dashing of a cascade or a mill, and affected his hearing very considerably; the pulsation of the arteries was by no means irregular or intermitting, tho' rather quick; and once upon taking away about twelve ounces of blood from the arm, I observed it to strike bolder and more distinct.

'Tho' many attempts were made by medicine for his relief, they effected but little, nor did he reap any particular benefit, but from keeping his body in a very lax state.

' Finding

‘ Finding himself one morning worse than usual, he kept his bed, and was supposed by those about him, in a dying state. Even now, tho’ insensible and gasping for breath, his pulse continued rather strong, tho’ quick, but by no means irregular. In this condition he continued till the next night, when he died.

‘ Upon exposing the cavity of the thorax, I found the vessels spent on the sternum very much enlarged, and turgid with blood, as indeed they were upon the whole parietes of the thorax. The pericardium with its contained water, was as natural. The heart appeared very large, and the coronary vessels very full of a thick, black blood. The right auricle was very much dilated, and upon being laid open, full of grumous blood. In the right and left ventricles were two polypose concretions of a firm substance, and yellow colour, not unlike a condensed ady-pose membrane, arising from the interstices of the columnæ carneæ of the ventricles, from whence they had extended themselves into the beginning of the pulmonary artery and aorta. In the left ventricle, particularly, the concretion appeared much more compact and larger, and formed a kind of middle septum to its cavity. The lungs were excessively distended, tho’ there was not the least appearance of putrefaction.

‘ The stomach was very much displaced ; and the arch of the colon dropt down in the middle of the abdominal cavity. The spleen was very much enlarged, and studded as it were, on its surface, with some very hard cartilaginous substances. The blood vessels of the intestines very conspicuous.

‘ This man’s complaints are easily to be accounted for, from the obstruction the circulation met with in the heart.

‘ He was remarkably passionate, and of a very malicious disposition. How far such passions affecting the heart, might have been the original cause of this disease, future observations must determine.’

The reader will perceive that in our review of this book, we have attended only to facts, without taking any notice of the author’s pathological reasonings, and conjectures, which, tho’ frequently ingenious and rational, would often admit of dispute. The facts, however, in writings of this nature, are chiefly valuable ; and to these therefore we have confined ourselves. We cannot close the article without observing, that the author’s style is not so pure as might be wished : some injury committed to the lungs ; tumour afforded a noise, after we had caught ten ounces of blood ; violence committed to the head, &c. are modes of expression not allowed by the idiom of our language.

III. *A Paraphrase upon the Fifteenth Chapter of the First Epistle to the Corinthians; with critical Notes and Observations, and a preliminary Dissertation. A Commentary, with critical Remarks, upon the Sixth, Seventh, and Part of the Eighth Chapter of the Romans. To which is added, A Sermon on Ecclesiastes ix. 10. Composed by the Author the Day preceding his Death. By John Alexander, 4to. Pr. 3s. 6d. Buckland.*

THE author of this Paraphrase was the son of Mr. John Alexander, a dissenting minister at Stratford upon Avon. He was for some years a student under the late Dr. Benson; and was admired for his amiable qualities, and his extraordinary attainments in literature, though he died before he had completed his thirtieth year. In this work the reader will discover a solidity of judgment which few writers have possessed at that early period.

It is well known what a variety of different notions has been formed and supported by those who have attempted to explain the Scriptures. But from whence does this diversity of sentiments arise? From the ambiguity of the sacred oracles; or from other external causes? The author, in the Preface to this work, points out some of the principal circumstances which have occasioned these dissensions.

As soon, he says, as the Scriptures found a place in the studies of speculative men, just fresh from the schools of Greece and Egypt, they were examined no doubt with a closer attention; much too close perhaps it may be thought by some, upon considering the use which was made of them. It was soon found that they treated of matters the most interesting to mankind, and contained a much more sublime and elevated theology than Pythagoras or Plato had ever taught, and supported too by an authority to which these great masters never pretended. They were easily caught by this favourite handle. They thought that they had discovered an inestimable treasure—not indeed such a treasure as these books really contain, of every thing necessary for the direction and comfort of human life; but something vastly inferior to this, though unhappily more prized by speculative minds—I mean a solution of the most difficult problems in Philosophy and Theology. They dreamed of nothing less, than a system of universal knowledge. They studied these books as a scheme of Science, not of Religion. Their thirst for the former would not give them leave to consider coolly, what might justly be expected from the latter; or whether it were an object deserving the divine interposition, to conduct the speculations of men in a number of points much more curious than interesting.

The great Teacher of Christianity, whose business it was, as the Prophet and High-Priest of our profession, to teach us knowledge, and initiate his followers into all the mysteries of his religion, studiously repressed that idle curiosity of prying into every secret of Divine Providence, and refused discussing those questions which did not tend directly to the improvement of life and manners. The mysteries of his kingdom, which he sometimes delivered in parabolic representations, and explained more particularly to his disciples, were nothing but moral sentiments and reflections, calculated for general use, and dressed up in an entertaining manner, though more covered and indirect than was his frequent practice of teaching, for the sake of making deeper impression on the minds of men, or conveying reproof to the wicked with less asperity and offence. But these things would never satisfy the inquisitive genius of men, long used to range the whole circuit of metaphysics; to contemplate not only the visible, but intellectual universe; to trace the generation of gods and demons; and to explore those subtle essences, which by being unfortunately linked to matter, are dragged down below the moon, but when they escape from their terrestrial prison fly away to the regions of light, and become once more pure and heavenly intelligences. They were much more curious to find out the origin of evil, than the means by which it may be removed; and to know how men came to be sinners, than by what methods they may be reformed and amended.

Among other causes of error the author mentions the custom, which has always prevailed in the Christian church, of building doctrines upon detached passages and incidental expressions of Scripture, without any attention to the point in view.

The general manner, he observes, of proving doctrines from Scripture is very remarkable. One should have expected to have found them contained as fully and precisely in the books of the Old or New Testament, as in any systems of school-divinity: because they are supposed so necessary to our happiness; and being so much above the human ken, it was easy for the honestest and acutest mind to have mistaken them, without being thus accurately defined. This however is not pretended. When you call upon them for their authorities, one passage, which proves nothing, is quoted from an Epistle perhaps; this is explained and confirmed by another as little to the purpose out of the Psalms; and this again by a citation from some one of the Prophets; and so on, backwards and forwards, from one end of the Bible to another. If this had been done to shew the sense of a disputed phrase, or ascertain an antient custom

custom, it was very commendable, and the only way perhaps there was for doing it. But when I am told that it is to make out a very mysterious doctrine, the belief of which is absolutely necessary to salvation, and which could not have been known without a careful examination of these distant and unconnected passages, and comparing them together over and over again, I do not know which is the most astonishing, the folly or presumption of the men I have to do with.

A critic should be very careful in extracting out of the works of any master propositions which are not contained there in so many words. For if he should allow himself to syllogize at random, and charge his inferences from a number of independent passages, where the subjects are not treated of professedly, as the genuine sentiments of the writer, or take words and phrases in their most rigid signification, where, from the very nature of the composition, he has no right to expect the precision of an artist, he might perhaps blunder twenty times for once he should happen to be right. This is true of every book, and not more so perhaps of the Bible, than of any other book of such various argument, which, had it been so much sweated and tortured by every different party of Christians, would probably have been full as confused and uncertain. Thus nothing in general has been easier with divines, than to find out a proof from Scripture of any point whatsoever they chose to have believed; of purgatory, for instance. For they had nothing to do but to rummage into all the passages of the Bible, where mention was made of fire and flame, and it was fifty to one but they found somewhat said, in some connection or another, that they could accommodate to their purpose. But does any man in his senses think the Scriptures obscure, because they do not decide this point more fully? or ambiguous, because a single expression in it is capable of conveying the speculations of some late divines upon that head? And will it not always be more probable, that something else was meant in that one passage, than that a doctrine of the Scripture, which could be known no other way than from revelation, should be taught so confusedly as never to be understood, till some ingenious divine started up and let us into the secret? I do not deny but there are many passages of Scripture, the precise sense of which is unknown to this day, and may remain so long as the world lasts. But I can never be persuaded that they contain peculiar doctrines of the gospel, which are of importance to be known and received, or without which a man must everlastingly perish.

Further, if nonsense can ever be true and of divine authority, it cannot be denied but that transubstantiation may be a doctrine

doctrine of the New Testament; if it be not more proper to say in that case, that it is not inconsistent with it, or that it may have been very loosely and imperfectly hinted in those words of our Saviour, *This is my body*. And it is possible to bring men to think the Scriptures very ambiguous upon this point, while they believe it a matter of absolute indifference whether they understand the words of a divine teacher in the most reasonable or the most unreasonable sense. But can it ever be credible to sober, thinking persons, that a mystery, sufficient to astonish and confound the highest order of angels or archangels, should never be explicitly taught poor blundering mortals? that it should be only insinuated, and this in such a slight, negligent, *bocus-pocus* way, as the assertion of a man at supper, holding a piece of bread in his own hand, must appear, on the least consideration, to such as will suppose him teaching one of the most abstruse and incomprehensible doctrines that can be imagined? Was it not fit that there should have been some little preparation to reconcile the world to this astonishing miracle, and bring them hereafter to adore and wonder? And, on the other hand, provided there was no such mystery intended, could the most cautious and suspecting person have suggested *a priori* the fear of any mistake which might arise hereafter, as a reason for rejecting figure in this case, and expressing the matter more plainly? The thing speaks for itself. It was not possible to palm such an extravagance upon mankind, till after the subject had been set off with all the arts of rhetorick and description, exaggerated by an infinitude of declamations, puzzled at length with scholastic distinctions, and the minds of people prepared by a long course of bowing and cringing to believe any thing concerning a substance which they were accustomed to adore. Ten or eleven centuries were hardly sufficient to pave the way, and gain it a peaceable admission into the minds of men. Yet a parcel of illiterate fishermen are supposed to take the hint at once, to be so much more acute upon this occasion than they ever were upon any other, and to understand, as it were by inspiration, that they were swallowing down their master, all alive, while to all human appearance they were only devouring a piece of broken bread. Surely it is not enough to be said in such a case, whether by the friends or enemies of revelation, that the words have been thus interpreted, or may be taken in such a sense. It must then be incumbent upon those who charge the Scripture with such doctrines, to prove one of these three things; either, first, that the doctrine is as natural and agreeable to human reason as this is evidently repugnant to it; or, secondly, that the

teacher or writer was a madman; or else, lastly, that the words cannot fairly be understood in a different signification.

The humour of former days seems to have been much of the kind which I am now going to mention. If any debate happened to arise between two or three divines in a province, it might be concerning the most proper season for paring their nails, or whether Adam was created on Monday or Friday, a synod was presently called to determine these points of doctrine or discipline. After a long hearing, *pro* and *con*, the matter was at length put to the vote; and having collected the sense of the majority, they proceeded to draw up an instrument to bind the men of that age and their posterity, under pain of everlasting damnation, to maintain the truth of their determinations to the end of the world.

If such a synod of reverend and grave divines should press me with the authority of their decisions upon any point of controversy, I should be inclined to reply to them in this manner: "Holy fathers, I sincerely believe in God and in his Messiah. Why should not this be sufficient, without believing also in you! Shew me any passages of Scripture, where these doctrines are as clearly revealed and explained as they have been by you, and have been declared necessary to my salvation to believe, and I submit at once. But do not expect me to pay the same regard to your interpretations and comments, your inferences and syllogisms, as to the word of God. You tell me that God has no mercy for hereticks, and that I must perish everlastingly, unless I yield my hearty assent to your capacious creeds. I am sorry, most reverend fathers, to fall under your curses for viewing such subjects in a different light. But, as I see no way of coming to an agreement upon the point, I think it much safer, notwithstanding all that you have said of God's judgments against hereticks, to trust him with my soul, than you with my senses."

A mistake once made in this method of deciding controversies, is transmitted to distant generations; because men are apt to copy the faults of others in their reasoning, as well as in their practice. And even when they are persuaded to examine for themselves, it is not without great difficulty that they see into the deception: and being pressed with the authority of great names, they doubt and hesitate, where there is no room for doubt, judge with timidity, and perhaps never truly determine.

How often, continues this discerning writer, has a comparison, a figure of rhetoric, an allusion, an epithet, or even an idiom of speech, been made the foundation of sublime mysteries?

' I remember, says he, to have heard a noisy divine of the present age declaim with great vehemence upon that passage, *Exod. xxxiv. 7. And that will by no means clear the guilty*: which, as he affirmed, contained no less than the whole mystery of the satisfaction. Because it is in the original, *in clearing he will not clear the guilty*, that is to say, at one and the same time,

The Lord will *clear* and he will not, or to use the critic's own words, *he will clear so as not to clear the guilty*, which without doubt is in the highest degree surprising. How wisely was it ordered that the Old Testament should be written in a language, which had an idiom thus happily adapted to convey so great a wonder to posterity! And, but that the knowledge of such mysteries is not given to every body, one can hardly forgive our translators for depriving the world of such curious information, by superstitiously confining themselves to the sense, and leaving the turn of expression wholly unnoticed. To be serious, if the writers of the sacred volume intended to instruct the world by such conceits, it is certainly the obscurest book that ever was written: because, till a man had lost his senses, he would never think of sitting down to work upon an author in this manner.

' Perhaps it may have been sometimes an hindrance to the right understanding of Scripture, that it has been believed to be written by a divine inspiration. I will explain what I say, that I may not myself be misrepresented. The high opinion which men have always entertained of these writings is very likely to have been one cause why they sought after so many abstruse and recondite senses. There was in their apprehension no explanation too grand and sublime, or, as it would very often turn out, too whimsical and extravagant, to be given to these writings on account of their original. Every word and letter was imagined to be big with meaning, and critics were often disposed to put senses upon particular passages there, which they would never have thought of affixing to the same passages in any human composition. Such interpretations would at first probably be started, even by the most adventurous genius, with caution and apology. But they gained strength by time, and from being retailed over and over in discourses and comments, they came in the end to be considered as the true and proper sense of the passage, while the original one was kicked out in order to make room for an intruder. Though this last step was not strictly necessary; for it was thought that one and the same passage might be taken in five, six, or seven senses, which were equally proper to it, according to the different view of the person who quoted it. If a book

were ever so clear and intelligible in itself, would not this method of treating it in time render it completely unintelligible? Thus while men endeavoured to honour the Scripture, by attributing a number of senses to it, they were in danger of bringing it into utter contempt: and by aiming to persuade the world that it abounded with meanings, they gave some a pretence for objecting that it had no fixed meaning at all.

In a preliminary dissertation, the author has attempted to shew the invalidity of the common opinion concerning an intermediate state, and the resurrection of the *flesh* at the coming of Christ.

If, he says, the resurrection of the *body* be a doctrine of Scripture, it is at least very ambiguously revealed, and expressed in such a manner, as to leave room for drawing very different conclusions from the passages which are supposed to assert it. And I further recommend to those, who consider the resurrection taught in the New Testament, as a mere appendage to the happiness and reward of good men in another state (which is indeed completed by this, but begins many ages before) wherever a resurrection is mentioned, to add to it these words, “of the body;” and consider the persons said to be then raised, as enjoying beforehand the blissful presence of their Saviour, and the crown of life which we hope and wait for here: and they will see, how much this idea destroys the force and beauty of so many sublime passages, written for the comfort and encouragement of the Christian world. Indeed, if the rescuing an animal body from corruption and the grave, be all that is meant in the promises of Scripture, concerning a resurrection to life; and it be at the same time, as they say, clearly taught, that the souls of good men enter upon happiness, long before this period, and at the instant of death;—one would not be unthankful for any information relative to the circumstances of a future life.—Yet it seems to be the least interesting part of the Christian doctrine; the least important, as a sanction to its laws; and the least necessary to the comfort and hope of such as embrace it. If it be a doctrine of the Scripture, I do not complain, that our curiosity has been indulged, in a point of this nature; and that, for the satisfaction of human wit, something more has been revealed to us, than we could have discovered by our own sagacity. But, till there is more evidence of this, I must consider the hope of a resurrection as being, according to the known and usual method of divine revelation, a very needful and important branch of our instruction and belief; and given for nobler purposes, than barely to amuse the human mind with a greater insight into the divine proceedings, and the *manner* in which God will reward the righteous, than
appears

appears at present, upon such representation of things, to have been necessary either to our satisfaction or improvement. *body*
 'I know it is generally said, that, when the body is raised and united again to the soul, the happiness of the saints is quite complete; and that, for this reason, Christians are so often referred to this event, for their encouragement and hope; and the time of imperfect beatitude, between death and the resurrection, is so seldom mentioned. I will not be so unreasonable as to insist upon any proof, that the re-union of a soul to its former body, is so necessary to its perfection and joy, that, all other things continuing in the same state, this alone should be such a vast accession of bliss, as quite to obscure the splendor of its former happiness, and entitle the latter only to the name of a reward, and to be the continual subject of the gospel promises. I will only remark these two things; first, that it is a supposition, which is evidently made for the purpose, "that the heavenly happiness is neither completed at once, nor gradually increases; but is given at first in some low degrees, and afterward arrives, in an instant, at its height and perfection, when the body is raised;" and, secondly, that it must always be a considerable difficulty, with thinking minds, to conceive, why the honour and reward of a future state, should be represented as depending more upon the revival of a body long since mouldered away, than upon the presence of God and of Christ, the society of angels and blessed spirits, and the exercise and improvement of all divine and social virtues; all which enjoyments, upon these principles, are prior to a resurrection of the flesh, and, for any thing we know, capable of rising in infinite progression without it. And I think that the advocates for an immediate translation of the soul into heaven, are left under a disagreeable dilemma; either of being constrained to draw very faint pictures of the enjoyment of the state preceding a resurrection, and much below the usual strain of declamation upon these subjects, or to part with the only plausible argument, they have to shew, why the New Testament, upon a supposition that their scheme is true, has fixed the reward and happiness of good men to the resurrection, and so uniformly exhorts them to look forward to this distant period.'

There is hardly any passage in the New Testament which has more exercised the genius of critical writers, or given rise to a greater variety of unsuccessful conjectures, than this, *Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?* In the Paraphrase before us these words are thus explained: 'But to return to my former argument: I just now asserted, that, if we have no hope in Christ beyond the present life, we are of all men

the most deserving of compassion; our condition is quite deplorable, and our conduct in voluntarily embracing it, can be ascribed to nothing short of madness. For what words can paint their distressing situation, or what terms be sufficient to set forth their signal folly, who, having no advantage which they can rationally expect from their profession of Christianity in this world, but on the contrary, abundance of trouble and persecution, the loss of all things and of life itself, can really be considered in no better light than as being baptized for the dead, and initiated into the grave, if indeed the dead never rise? And upon what principles must we account for such complicated absurdity in human conduct, or what is it, must we say, induces men to embrace a religion which opens to them no prospects but those of certain and everlasting perdition?

This interpretation, which, however, is not entirely new, is more plausible than many which have been proposed; as it is not, like some others, founded on an unjustifiable construction of particular words, or on the supposed existence of a superstitious custom. We admit, that *ὡς τὸν νεκρὸν*, may signify *for the state of death*, as *ἀπὸ τοῦ νεκροῦ*, and *ἐκ νεκροῦ* is the same as *rising from the state of death*; yet not to mention any other impropriety, it may be objected, that the apostle, if he had spoken of the baptism of all Christians in general, would have rather said, "Why are *we* baptized for the dead? and why stand we in jeopardy every hour?" Mr. Locke honestly confessed that he did not know the meaning of this passage; and we must own, that every explication of it that we have seen, is attended with difficulties.

Whether St. Paul really fought with wild beasts at Ephesus, or was only treated in a brutal manner by cruel and unreasonable men, is a question which has been much disputed by commentators; our author states the difficulties on both sides, and concludes, that if the apostle must be supposed to speak here in a figure, it is such a figure as is harsh and singular, and, which is hardly excusable in any writer, almost unavoidably liable to misconstruction.

But when we consider the difficulties attending the former interpretation, we are inclined to think that the latter deserves more particular consideration. *Εὐπρισταχὴς* seems not improperly to express the *brutality* of the populace; and the allusion is natural and obvious. The apostle was then at Ephesus, and, as he says in the preceding verse, in daily apprehension of death, which most probably arose from the continual opposition of fierce and untractable men, such as those whom he styles *grievous wolves*, in his address to the Ephesians, Acts xx. 29.

In the explication of these difficult passages, Mr. Alexander shews a considerable share of critical sagacity; though in several cases the learned reader may probably dissent from his opinions.

The sermon which is printed at the end of these Annotations, is a useful discourse, recommending a diligent application to the business of life from the mortality of man.

IV. *A critical History of the Life of David: in which the principal Events are ranged in order of Time; the chief Objections of Mr. Bayle, and others, against the Character of this Prince, and the Scripture Account of him, and the Occurrences of his Reign, are examined and refuted; and the Psalms which refer to him, explained. By the late Rev. Samuel Chandler, D. D. F. R. and A. S. S. In II Vols. 8vo. Pr. 10s. 6d. Buckland.*

THERE is no character in history which has been more extolled on one hand, or more censured on the other, than that of king David. Several writers have attempted to vindicate every action of his life, and have represented him as an example of consummate piety and virtue. Others have loaded him with invectives; treating him as an atrocious hypocrite, deceitful in his transactions, unjust in his distributions, profligate in his morals, partial to his friends, and cruel to his enemies. In this case it is hard to say, whether he has been more unhappily exposed by the zeal of his defender, or the virulence of his accusers; as his virtues in all probability would never have been called in question, if he had not been set up as a standard of perfection. The Scriptures indeed have stiled him *the man after God's own heart*; yet it is generally agreed by the commentators, that this expression was not intended to denote the integrity of his conduct in private life, but his obedience to the divine command in his *regal* capacity. His failings were great and notorious, and for some of them he was severely punished.

In relating the transactions of his life, biographers should observe the impartiality of the sacred writers. These excellent historians never attempt to aggravate his faults, or magnify his virtues. They use no colouring; they conceal none of his defects; they fairly and openly declare the truth; but they consider themselves as witnesses, and not as judges.

Modern writers, on the contrary, generally select the circumstances which correspond with their prejudices; add what colouring they choose, and proceed, as they are predisposed, to applaud or condemn. Thus, one biographer writes a libel;

another, on the same subject, produces a panegyric. In different histories, David is a saint, and a monster.

The writings of the Old Testament are the only genuine records from which we can form our sentiments of the character and conduct of this prince. But innumerable difficulties surround us. A circumstance overlooked, or a sentence misunderstood, may give things a very different aspect; and our censure or applause may be founded on a mistake. Unless the writer is possessed of uncommon abilities, it will be impossible for him to do justice to the character of David. We have a great respect for the learning, integrity, and judgment of the late Dr. Chandler, yet we cannot always acquiesce in his justification of David's conduct, and his representation of things.

In the following paragraph he seems to have made a very feeble attempt to vindicate the equity of the Hebrew monarch.

'I think it probable, says he, from the choice which David made, that the very persons he gave up to the Gibeonites, were employed by Saul in this butchery, and that for this reason he delivered them up as sacrifices to publick justice. These were the two bastard-sons of Rispah, Saul's concubine, and the five sons of Michal, the daughter of Saul, which she bare to Adriel, the son of Barzillai, the Meholathite. It appears to me, that Michal was married to this Adriel before she was married to David, and had five children by him, which would be all of them of age sufficient to be employed in this unrighteous affair. Saul was about forty years old when he came to the crown; for his sons were all men grown, men of strength and valour, and his two daughters are spoken of as not being children at that time, but as women arrived to some maturity. From his being made king to David's marriage with Michal, was, by the chronology of our Bible, thirty-two years. Allow her therefore to be *ten* years of age, on her father's advancement to the kingdom, she must be above *forty* years of age when David married her; a space of time, in which she might have had many more children than *five* by a former husband, that would be of age sufficient, in the latter part of Saul's reign, to act under his commission in the slaughter of the Gibeonites. 'Tis not very probable that Saul's daughter should continue unmarried, till she was forty years old and more, and the Scripture is express, that she bare to Adriel, the son of Barzillai, the Meholathite, five children. It is indeed said, that Saul married his eldest daughter Merab, to Adriel the Meholathite. But this Adriel might be a very different person from Adriel the son of Barzillai, who was the husband of Michal, who seems to have been thus particularly described, to distinguish him from the other Adriel, who, though a Meholathite,

Iathite, is no where said to be the son of Barzillai. If these remarks are just, we need no critical emendation of the text, and can defend the justice of David in giving up these persons to the vengeance of the Gibeonites.

Saul's eldest daughter was married to Adriel, only eight years before the death of her father. It is impossible, therefore, that she should have any children old enough to be concerned in the slaughter of the Gibeonites. That Michal was married to a person of the same name with her sister, and had five sons before she was married to David, is hardly credible. We are told, that *she had no child to the day of her death*. Our author, upon his supposition, cannot, with any propriety, apply these words to Michal *after* the incident which gave occasion to this remark. For if she was above forty years of age when she was married to David, at his dancing before the ark she must be sixty; and *then* the observation of the sacred writer would be impertinent.

All interpreters agree, that the five sons of Adriel must be Merab's children, and not Michal's: and whereas in the Hebrew text they are called *sons of Michal, daughter of Saul, whom she bare to Adriel*, the late translators and interpreters take various ways to remove the objection. Tremellius, Willet, and others, would, in the word *Michal*, understand an ellipsis, and for *Michal*, read *Michal's sister*. The English translators go another way; and for *Michael bare to Adriel*, read, *Michal brought up for Adriel*. In the margin the interpretation of Tremellius is restored. The word in the Septuagint is *ετεκε*, in the Vulgate and others, *peperit*, or *pepererat*. But after all, perhaps, there is a mistake in the Hebrew copies, and instead of *Michal*, we should read *Merab*.

Dr. Chandler proceeds: 'Supposing these sons of Michal, or Merab, were *too young* to have any hand in the guilt of this transaction, I do not see that an immediate command from God to deliver them up to death is any ways inconsistent with the rectitude of his nature, or the justice and equity of his moral providence. The judgment of Grotius on this affair is worthy our regard. "God," says that great man, "threatens in the law of Moses, that he would visit the iniquity of the fathers on their posterity. But then he hath an absolute dominion and right, not only over all we have, but over life itself; so that he can take away from any one his own gift whensoever he pleases, without assigning any reason for it. And therefore when he takes away the children of Achan, Saul, Jeroboam, and Achab, by an untimely and violent death, he exercises his right of dominion, not of punishment, over them; but, at the same time, he by this means more grievously punishes the parents

rents of them. For whether the parents survive them, which the law principally supposes, the parents are certainly punished by seeing their children thus taken from them; or whether they do not live to see their children cut off, yet the fear that they may suffer for their crimes, is a very great punishment to the parents." He farther observes, that "God doth not make use of this extraordinary vengeance, except it be against crimes, peculiarly dishonourable to him; such as idolatry, perjury, sacrilege, and the like."

The crime of Saul was a wilful breach of the laws of God and man, a perjurious violation of the national faith and honour, which it became God, the supreme governor of the Jewish nation, to manifest his resentment against. Suppose all who were actual perpetrators of this aggravated crime were dead, and out of the reach of vengeance. Yet some of their posterity were still remaining. But they were *innocent*. Allowed. Therefore. What? That God was unjust in taking away their lives? But what right had they to live longer? Doth the gift of life convey an unalienable right to live for ever, or to any particular period of life? And that in bar of God's right to resume it when he pleases, and when there are valuable ends to be answered by his resuming it? The evident intention of God, in ordering the death of this part of Saul's family, was to be a public attestation of his abhorrence of Saul's perfidy and cruelty, to strike a terror into the princes his successors, and caution them against committing the like offences, as they would not have them avenged by the sufferings of their posterity, and especially to prevent all future attempts against the lives of the Gibeonites, whom God now declared to be under his protection, though they seem to have been looked on with an evil eye by the Jewish nation; who probably would have in time compleated the extirpation which Saul began, had it not been for this remarkable manifestation of God's displeasure against it.

The death of these seven persons therefore, supposing them all innocent, was, in this view, no punishment at all inflicted on them by God, but an appointment of God in virtue of his sovereign right over the lives of all men; to teach princes moderation and equity, and prevent for the future the commission of those enormous crimes, which if permitted to go with impunity, would be inconsistent with the peace and welfare, and even being of civil government; and God did these innocent persons no more injustice, by ordering them to die by the hands of the Gibeonites, than if he had taken them away by any kind of natural death, which I presume no *real Theist* will deny his right to, because it is a right which he exercises in the

the daily dispensations of his providence. And as he intended their death should be subservient to promote the publick virtue, welfare, and safety; the manner of their death, whatever it might be in the imagination of others, was to them much more honourable, than if they had been cut off at the same age in the ordinary course of things, when no publick utility could have been so perfectly answered by it.

In this manner our author cuts the knot, acquitting David of injustice, by ascribing the execution to the appointment of God.

'It is true,' says he, 'that the oracular response did not in words dictate any act of expiation that was to be made to the Gibeonites, but only mentioned the cause of the famine. And the reason is plain, because when it was known that the famine was sent for the slaughter of these poor people by Saul and his bloody house, it was as well known they were to have some justice done them on that bloody family, for the outrages that had been committed on them; for David knew that, in the ordinary course of justice, the shedding of blood was only to be atoned for, by the shedding of his or their blood, on whom the murder was chargeable. So that the oracle did really dictate, though not in words, the necessity of an expiation, by pointing out the crime for which the famine was sent. And thus David understood it, when sending for the Gibeonites, he said to them: *What shall I do for you? Where with shall I make the atonement?* i. e. the atonement for the blood of your people, that hath been unrighteously shed.

'The Gibeonites replied: *We will have no silver or gold of Saul, neither for us shalt thou kill any man in Israel.* No compensation could be made under the law, for wilful murder, by silver and gold; and indeed nothing could have argued a meaner and more sordid disposition in these people than a demand of money in satisfaction for the massacre committed on them; and though the nation might have been, and certainly was, in some respect, criminal, for permitting Saul to cut them off, yet as Saul was the contriver of the mischief, and his family the immediate agents who destroyed them, they did not desire that any one person in Israel should be put to death on their account, which was an argument of their great moderation and regard to justice.

'David then bid them name the satisfaction they demanded, and promised that he would give it them, acting herein in obedience to the prophet's direction, who, as Josephus rightly observes, ordered him to grant the Gibeonites whatsoever satisfaction they should demand of him. We have something of a like history in Herodotus, who tells us, that after the Pelasgi had
mur-

murdered their Athenian wives, and the children had by them; they found that their lands became barren; their wives unfruitful, and their flocks failed of their usual increase. On this account they sent to the oracle at Delphos, to know by what means they might obtain deliverance from these calamities. The oracle ordered them to give the Athenians whatsoever satisfaction they should demand of them. The Athenians demanded, that they should deliver up their country to them, in the best condition they could. This the Pelasgi promised upon a certain condition, which they thought impossible. However, they were forced in virtue of this promise, many years after, to surrender it to Miltiades, some of them making no resistance to his forces, and those who did, were besieged and taken prisoners.

To what purpose the Doctor has introduced this piece of history we cannot conceive: the story of the Gibeonites gains no credit by the comparison.—In order to prove that David in this affair acted by the direction of a prophet, our author quotes Josephus. But why Josephus? His testimony on this occasion will never be admitted as a proof.

The Gibeonites having received this promise from David, demanded seven of Saul's sons to be delivered unto them, that they might hang them up unto the Lord in Gibeah of Saul. It appears by this, that the demand of these seven persons, to be put to death, was by order of God, and the sacrifice that he appointed to be made to the publick justice, to expiate the murders committed by Saul, for they were to be hung up to the Lord; i. e. in obedience to his will, and to appease his displeasure, because wilful murders are highly offensive to God, and are properly to be expiated by the death of those who have committed them; in which sense every offender who is guilty of capital offences, expiates his guilt by suffering the penalty of death, and thereby becomes a sacrifice to justice human and divine.

It deserves also to be remarked, that the Gibeonites did not intend to exterminate the family of Saul, in revenge for his intention to destroy them out of the coasts of Israel, but only demanded seven of his sons, and even left the choice of these seven to David himself, hereby putting it out of their power to sacrifice the male line of Saul to their revenge, and giving David a glorious opportunity to shew how religiously he remembered his covenant with his friend Jonathan, and that no policy of state should ever induce him to the violation of it.

The Gibeonites took the sons of Saul, and hung them up in the hill before the Lord. But does it appear by this, that the demand of these seven persons was by the order of God? And if

if in reality they were *not concerned* in this offence, by what law of equity did they suffer the *penalty of death*? Our author argues upon a supposition which cannot be proved. — David, he says, had a glorious opportunity to shew how religiously he remembered his covenant with his friend Jonathan. But how did he acquit himself of his oath to Saul in the cave of Engedi? If he spared the son of Jonathan because of his oath, should he not for the same reason have spared all the family of Saul? Our author replies: 'If David did not cut off his seed after him, so as to destroy his name out of his father's house, he did not violate his oath to Saul. Now David did not cut off one single person of Saul's family, whose death had the least tendency to destroy his name out of his father's house. The seed is always reckoned by the males, and not the females of a family, and the name in a father's house could only be preserved by the male descendants. But David gave up only the sons of Saul's concubine, who were not the legal seed of Saul, and those of his eldest daughter, who could only keep up Adriel's name, and not Saul's; and hereby conscientiously observed, without the least violation, his oath to Saul, or need of any mental reservation to help him out.'

I have, continues this indefatigable advocate of king David, one remark more to make on this part of the history, which turns out to David's immortal honour. 'Tis observed, that *some certain contemplations*, which are put into David's head, *calling to his remembrance, that some of Saul's family were yet living, he concluded it expedient to cut them off, lest they should hereafter prove thorns in his side; and that whenever David projected any scheme, a religious pretence, and the assistance of the priests were never wanting.* But for this charge there is not any foundation. For Saul's bastard children, and the children by his daughter, could never be thorns in David's side, any more than other people, or the other branches of Saul's family, because incapable of the crown; especially, whilst there continued a lineal descent in the male line from Saul himself. David therefore could not be guilty of all this villany and folly with which he hath been charged, for the sake of cutting off Saul's family, lest they should be thorns in his side, because he cut off none but those who could be no thorns in his side, and suffered all those to live, who alone were capable of proving thorns in his side; and therefore David projected no such scheme as this of cutting off Saul's family; yea, his conduct in this affair was directly the reverse of what he must have done had he projected any such scheme; and therefore I must conclude, that as no such scheme was ever projected, there was, and could be no occasion for a religious pretence, or the assistance of the priests to sanctify and accomplish it.

There

‘ There have been, I acknowledge, commotions excited in states by illegitimate children, and by descendants in the female line. But I know of no instance, in ancient or modern history, of any prince, who remembering that some of his predecessor’s family, who might dispute with him his crown by their descent, were living, and concluding it expedient to cut them off, lest they should hereafter prove thorns in his side, should, to answer this end, cut off only the bastard children, and those of the daughters, and leave the son and grandson of his predecessor alive to propagate their descendants, and in them claimants to his crown, and thorns in his side, to all generations. Suspicious and jealous tyrants love to make surer work ; but David under a necessity of delivering up some of his predecessor’s family to justice, generously preserved the claimants to his crown alive, and delivered up those only from whom he could have nothing to fear, as having no kind of legal right to the government and kingdom.

‘ Illustrious prince ! be thy name and memory ever revered, thy generosity ever spoken of with praise ; who, when forced by Providence to give up to justice some of the guilty family of thy persecutor and sworn enemy, didst from the greatness of thy mind, thy prevailing humanity, thy regard to thy oath to one who sought thy life, and thy pleasing remembrance of thy once loved friend ; refuse to cut off the seed of him that persecuted thee, and to destroy his name out of his father’s house, but didst nourish his seed in thy bosom, maintain it in thy family, suffer it to increase and prosper, and spread itself out into numerous branches, even when policy might have dictated other measures, and a wicked craft would certainly have pursued them. Fresh be thy laurels to the latest posterity, and thine unexampled generosity ever be remembered with the veneration and esteem, which it claims from all the benevolent and virtuous part of mankind.

‘ It should be further mentioned, on this occasion, to David’s honour, that tho’ he was necessitated to deliver up some of Saul’s family to justice, to give satisfaction to the injured Gibeonites, yet that he took the first opportunity to pay the last tokens of respect that could be to Saul and his unhappy family. For as soon as ever it appeared, that the natural cause of the famine was over, by the return of the rains, David ordered the bones of Saul and Jonathan to be fetched from the men of Jabesh Gilead, who had recovered them from the Philistines, and took them, together with the bones of those that had been hanged up, and buried them honourably in the sepulchre of Kish, Saul’s father ; whereby he shewed, that he had no inveterate enmity to Saul’s family, but was pleased with the opportunity of shewing respect

to his name and memory. This whole account concludes with this observation of the historian: *They performed all that the king commanded, and after that God was intreated for the land.* God approved his generosity to the family and remains of his enemy, and as the reward of it, sent prosperity to him and his people.

The respect which David shewed on this occasion to the memory of Saul, has an equivocal appearance. Our author thinks it a proof of the generosity of his temper; but others may ascribe it to "policy of state." Circumstances of this nature are of no weight on either side. Writers may give them what colour they please. It is impossible to know the motives of men. However, as Dr. Chandler has very rightly observed, in doubtful cases we should always incline to the more favourable side, and never condemn, as direct intended wickedness, what is capable of a fairer and more humane interpretation.

From these attempts to vindicate the character and conduct of king David, and from the rapturous exclamations in his praise, which we have here transcribed, the reader will be able to form a judgment of the nature and completion of this performance. The author is a very zealous defender of this "illustrious prince." Yet he is no bigot. He produces a variety of arguments on every topic, before he draws his conclusions: he faithfully collects the circumstances which the sacred writers have recorded in the life of David; and on every critical incident reminds us of these words of Hector,

——— *Si Pergama dextrâ*
Defendi possent, etiam hæc defensa fuissent.

His illustrations of the Psalms are full of erudition, tho' we cannot affirm that he always discovers the occasion on which they were composed; yet in general his conjectures are probable, and ingenious.

In the course of this work he throws a light upon many passages of scripture: As a specimen take the following comment.

'2 Sam. 1. 26. — *passing the love of woman*; or, as the word is frequently rendered, *wives*. This figure hath been censured, as *not well chosen*, and insinuations dropped highly to the dishonour of the two noble friends. But the expression gives no countenance to it. It appears to me, that there was somewhat in the conduct of Michal, David's wife, in too hastily consenting to be married to Phalti, that gave occasion to this comparison. 'Tis certain from her behaviour to him, at the bringing the ark to Jerusalem, that she had not that high esteem and affection for him, that she ought to have had, as she took this opportunity so bitterly to reproach him. 'Tis certain also, that her marriage to Phalti must have been preceded by a divorce
from

from David; otherwise her second marriage would have been real adultery; and her consenting to a divorce, tho' by her father's order, shewed great want of affection and fidelity to David. On this supposition, no comparison could be better chosen, nor more tenderly and delicately expressed. The brother's love to him, as a friend, was more generous and constant than the sister's, tho' a wife. The compliment to Jonathan was very high, and just; and the concealing the sister's name, was truly polite.'

Here the reader may be tempted to ask, if Michal was really married to Phalti, and had no regard for David, why did he afterwards force her from her husband by whom she seems to have been so extremely beloved? It is difficult, we must confess, to reconcile all the actions of this monarch with the character of a wife as well as virtuous prince.

V. *The Life of Mæcnas, with Critical, Historical, and Geographical Notes. Corrected and Enlarged by Ralph Schomberg. M. D. Fellow of the Society of Antiquaries. 2d. Edit. 8vo. Pr. 2s. 6d. Cadell,*

CERTAIN modern book-makers remind us of the modern watchmakers, who, we are informed, make up their goods for exportation without a single article of their own manufacture being contained in a whole cargo. All the materials are imported from abroad, or purchased, ready-made, at home; and the only business of the artist is to put them together, so as to make a tolerable appearance to the eye.

The materials of the work before us were, as we learn from its author's preface, collected and prepared by two foreigners, Meibomius, a German, and the Abbè Richer, a Frenchman; and the doctor has had the art of manufacturing them into about a hundred and forty-eight pages of as unimportant stuff as any to be met with in the remains of antiquity, when we examine every article separately, and divest ourselves of all predilections for the favourite of Augustus and the patron of Horace. The performance is ushered in by a dedication to the right honourable W—— P——, between whom and Mæcnas the editor strains hard for a comparison; that is, for a similarity of character between the minister of an amiable king, reigning over a free people, and favourite of an usurper, whom he persuades to rivet the chains he had already imposed upon his country; between a minister whose eloquence in the senate unites the force of Demosthenes with the embellishments of Cicero, and one whose style was so affected and enervated, that
it

It became the ridicule of his best friends, and was by the greatest judges in Rome considered as the forerunner, if not the cause, of the decadence of the Roman taste in writing; between a minister whose pleasures were never known to break in upon his business, and one whose life, was spent in an uninterrupted course of sensuality and effeminacy. The two first sentences of this notable dedication are sufficient to give the reader a specimen of the doctor's delicate turn for panegyric.

'Mæcenas claims a patron; a patron such as He himself was, when in the zenith of his greatness: You, Sir, stand avowedly the foremost in that list; because You resemble Him most. The glory of his king, the honor of his country, and the good of the Roman people, were the constant objects of his attention: so have they ever been, and are still Yours.'

The only observation we shall make on this remarkable passage, is, that we never before heard that Mæcenas was minister to a king, or that Mr. P. constantly attended to the good of *the Roman people*. The reader, by this time, cannot entertain the least doubt that Mæcenas comes from our doctor's hands the finished pattern of every thing that is great in the state, terrible in the field, useful in the cabinet, and amiable in the republic of letters. He gives us a faithful transcript of all the common-place scraps of poetry concerning his hero, and translations of them into English, provided he finds them ready to his hand.

Notwithstanding all the fine things said by our author of Mæcenas, as a general, a statesman, and a philosopher, we are not certain whether posterity would have heard of him in any of those characters, or even in that of favourite to Augustus, had it not been for his patronage of Horace, Virgil, and other men of genius, who have gratefully transmitted his memory with advantage to posterity. It would, perhaps, be unfair to enquire whether even his patronage of those poets was not a homage he paid to the taste and inclination of his master, who was himself what we may call a bit of a poet. Be that as it will, we have the strongest reasons, from what we *do know*, to except against all that we *do not know*, of Mæcenas, and which this editor endeavours to supply from conjecture and declamation. We *do know* that he contradicted the generous advice Agrippa gave his master to restore his country to her liberty; that he encouraged toad-eaters at his table; that he was finical and effeminate in his person; that he was a contented cuckold, and a licensed cuckold-maker; that he was the slave of the most capricious woman alive, whom he was for

ever leaving and for ever loving ; and that he was among the first of the Romans who debased the Latin language.

Without dwelling too much upon the private or domestic character of Mæcnas, many parts of which are offensive to decency, and must be shocking to a virtuous reader, we cannot forbear thinking that the doctor has not been quite consistent in the representations he gives of his hero as an honest minister. In the famous consultation which Augustus had with him and Agrippa, whether he should restore Rome to her liberty, we are told that Agrippa was for the affirmative ; ‘ but (says our editor) Mæcnas, consulting nothing but the prince’s interest, painted the risques of an abdication in the strongest colours.’——‘ Augustus (continues he) admired the frankness of Agrippa, but preferred the advice of Mæcnas.’ We shall submit to the reader how far his ‘ consulting nothing but the prince’s interest’ agrees with the following passage : ‘ Augustus liked the honest bluntness in Mæcnas, which is so seldom met with in courtiers and the favourites of princes.’ The following passage is the most unexceptionable in this performance. ‘ Mæcnas spoke little, but to the purpose, and was in the most eminent degree qualified in this particular ; an accomplishment of infinite use to those who converse much with mankind, and more especially to such as are entrusted with the confidence and affairs of princes. He is charged however with having once transgressed in this point : In 731, Fannius Cæpio conspired against the emperor’s life : Murena, brother-in-law of Mæcnas, was suspected as an accomplice in this conspiracy ; Mæcnas, well apprized of it, and apprehending the consequence, discovered the secret to his wife Terentia. The conspirators were summoned to appear, but disobeying the summons, were condemned to banishment, and afterwards put to death. Nor could the joint interests of Proculeius, Murena’s brother, nor that of his brother in-law avail him. Augustus was displeased at Mæcnas for this piece of indiscretion. Dion endeavours to palliate this circumstance, by saying Murena probably might have been unjustly suspected ; and that Mæcnas acted in this affair from a principle of extreme fondness for Terentia. Be this as it will, the emperor soon forgot his resentment, as we may see by what follows.

‘ Augustus was gone into Sicily, in order to proceed to Asia, when he was informed that there were great commotions at Rome about the choice of consuls. He sent Agrippa therefore to Rome, and nominated him a second time prefect, to put an end to those feuds and disturbances ; and to give him the greatest *eclat*, obliged him to divorce his wife Marcella, though a daugh-

a daughter of his sister Octavia, whose consent for this purpose he had engaged; and commanded him to marry his own daughter Julia, young Marcellus's widow; thus loading him at once with honour and infamy. Some were of opinion Augustus had other motives in view by this alliance. It is dangerous to be serviceable to princes of Augustus's character. The reputation Agrippa acquired by his many signal victories, went nigh to ruin him. Augustus grew jealous of his power, and was even weak enough to fear him; though the probity, friendship, and fidelity of this prudent general, of which he had received so many repeated proofs, could never admit the least room for so unaccountable a suspicion. He was deliberating on his ruin, and consulted Mæcenas thereupon; "Agrippa, my lord, is so powerful," replied the favourite, with his usual openness, "that you must either make him your son-in-law, or dispatch him out of the way."

The emperor, on his return from Syria, passed through Athens, and brought Virgil back with him into Italy. This admirable poet died in Calabria, and appointed Augustus and Mæcenas his heirs in part, out of gratitude for the many favours they had conferred on him. He always had held a literary correspondence with them, an honour he greatly deserved; and which his illustrious patrons, in their turn, esteemed as one done to themselves.

Dr. Schomberg is of opinion that Terentia was the sister of Proculeius and Muræna, who conspired against Augustus, and thus represents her conduct.

The same year Augustus undertook a voyage into Gaul, at that time infested by the Germans, with a pretence to restore peace; but it was in effect to avoid becoming odious to the people, by staying too long at Rome, in punishing the disobedient, or being constrained to weaken the law's authority, by too much indulgence and lenity. Some conjectured this voyage was undertaken upon Terentia's account only, in order to enjoy her company with less restraint. She was one of the finest women of the age; but so vain of her beauty, that she even dared to dispute it with Livia. Gay, extravagant, and ill-natured, there often arose misunderstandings between her and Mæcenas: They often parted, but not for any time; the fond husband was neither easy with, nor without her, which made Seneca say of him, that he had been a thousand times married, though he had but one wife: "Hunc esse, qui uxorem millies duxit, cum unam habuerit." It is not probable that he winked at this familiarity, for Dion Cassius tells us, Mæcenas fell out with Augustus upon that account.

Our author admits that the all-accomplished subject of his

performance had pursued some pretty extraordinary gallantries, even after he was old.

Mæcenas was now advancing in years; but the grey hairs of a great minister, and a man of learning, are venerable: he passed the remainder of his days in an agreeable ease, in the pleasing conversation of those illustrious friends he had so happily selected. Nor had he been wanting in his respect to the Roman ladies, whose wit and beauty made them the ornaments of all polite companies. Mæcenas is even accused of having carried his gallantries a little too far amongst them. Rome, in those days, had her contented and complaisant husbands. Galba having invited Mæcenas to supper, and perceiving his guest familiarly ogling his wife, very obligingly feigned himself asleep: a servant who imagined his master was really so, went up to the buffet in order to help himself to some wine. "Rascal, said Galba, can't you see that it is for Mæcenas only that I sleep?" He is suspected to have been one of the celebrated Julia's gallants, a conquest of no great difficulty indeed: It is even surmised, that his passion for that lady, was the cause of Ovid's banishment, who unluckily happened to be one of his rivals. And there is the greater probability for this conjecture, since we do not find the name of Mæcenas so much as once mentioned in the works of that poet.

Industrious as our editor is in anecdote-hunting, we perceive that he has not mentioned some relating to his hero. Several great men of learning (though we own we are not of their opinion) think that his beloved wife Terentia was the very vixen whom Cicero was obliged to repudiate, and who lived to be above a hundred years of age. The identity of their names, and the similarity of their characters, might occasion the mistake. The doctor, however, has omitted to inform us, that the great Roman lawyer Trebatius was consulted on the validity of a deed of gift, which Mæcenas made to his lady on occasion of a divorce. Those freaks between the loving couple were, it seems, very common; and the opinion which Trebatius gave is very remarkable: "If said he, the divorce is real the deed is valid, but if it is only a sham, it is null: *Trebatius inter Terentiam & Mæcenatē respondit: Si verum divortium fuisset, ratam esse donationem; si simulatum, contra.*"

That Mæcenas was a very bad writer, we have a far more unexceptionable authority than that of Augustus Cæsar, we mean that of Quintilian, though omitted by our editor. "I have already observed, says he, that some transpositions are too long; others injure the style; and they are affected merely to give it an air of gaiety and gallantry; for instance, a description
which

which Mæcenas gives us *, where he introduces a gaiety of expression and ideas upon a very melancholy subject."

Besides that dearth of original matter which we have already animadverted on in this performance, we can by no means approve of Dr. Schomberg's endeavouring to clear his hero from the weakneſſes and vices which have been objected to him by his friends and cotemporaries. In other respects, there seems to be little reprehensible in the execution, excepting that the method the editor has pursued is too redundant, and sometimes occasions repetitions of the same circumstances.

VI. *The Fool of Quality; or, the History of Henry Earl of Moreland. In Four Volumes. By Mr. Brooke. Vol. I. and II.*
12mo. Pr. 3s. each. Johnston.

THE grandfather to the hero of this performance having been ennobled by James I. bequeathed twenty thousand pounds a-year to his eldest son Richard, and no more than twelve thousand pounds in the whole to his other son Henry, who was bred a merchant. The twenty-thousand-pound lord despised his brother for his mechanical education, lived like a prince, and begat two sons, the younger of whom, Henry, is the hero of this novel, who was sent out to nurse, little regarded, while his elder brother became the object of the family's adoration. Harry was five years old before his father took any notice of him: he had been educated like the son of a rustic; but our author has given him accomplishments, both of body and mind, which would adorn a crown. He is brave, sincere, sensible, and affectionate; and, in short, possesses every qualification which can recommend the hero or the man. — But we shall leave the author to introduce him in his own words.

“ When Harry had passed his fifth year, his father, on a festival day, humbly proposed to send for him to his nurse's, in order to observe how the boy might turn out; and my lady, in a fit of good humour, assented. Nurse, accordingly, deck'd

* Quædam vero transgressionēs & longæ sunt nimis, ut in superioribus libris, & interim etiam compositione vitiosæ, quæ in hoc ipsum petuntur, ut exultent atque lasciviant: quales illæ Mæcenatis, *Sole & aurora rubent plurima. Inter sacra movit aqua fraxinos. Ne exequias quidem unus inter miserrimos viderem meas.* Quod inter hæc pessimum est, quia in re tristi ludit compositio. *Quintilianus de Institutione Oratoria, Lib. IX. cap. iv.*

him out in his holiday petticoats, and walked with our hero to the great house, as they called it.

A brilliant concourse of the neighbouring gentry were met in a vast parlour, that appeared to be executed after the model of Westminster-Hall.

There was Sir Christopher Cloudy, who knew much but said nothing; with his very conversable lady, who scarce knew by halves, but spoke by wholesale. In the same range was Sir Standish Stately, who in all companies held the first place—in his own esteem. Next to him sat lady Childish; it was at least thirty years since those follies might have become her which appeared so very ridiculous at the age of fifty-five. By her side were the two Stiltons; a blind man would swear that the one was a clown, and the other a gentleman, by the tones of their voices. Next to these were two pair of very ill-mated turtles: Mr. Gentle, who sacrificed his fine sense and affluent fortune to the vanity and bad temper of a silly and turbulent wife; and squire Sulky, a brutal fool, who tyrannized over the most sensible and most amiable of her sex.

On the opposite side was lord Prim, who evidently laboured hard to be easy in conversation; and next to him was lord Flippant, who spoke nonsense with great facility. By his side sat the fair but dejected Miss Willow; she had lately discovered what a misfortune it was to be born to wit, beauty, and affluence, the three capital qualifications that lead the sex to calamity. Next to her was colonel Jolly, with a heart ever tuned to merriment and lungs to laughter; had he known how to time his fits, the laugh might have grown catching. Below him was seated Mrs. Mirror, a widow lady, industriously accomplished in the faults of people of fashion. And below her sat the beloved and respected Mr. Meekly, who always sought to hide behind the merits of the company. Next to him was major Settle; no one spoke with more importance on things of no signification. And beside him sat Miss Lovely, who looked sentiment, and, while she was silent, inspired others with sense and virtue.

These were the principal characters. The rest could not be said to be of any character at all. The cloth had been lately removed, and a host of glasses and decanters glowed on the table, when in comes young Harry, escorted by his nurse.

All the eyes of the company were, instantly, drawn upon him; but he advanced, with a vacant and unobserving physiognomy, and thought no higher of the assembly than as of so many peasants at a country wake.

Dicky, my dear, says my lady, go and welcome your brother; whereat Dick went up, took Harry by the hand, and

and kissed him with much affection. Harry thereupon having eyed his brother, I don't know you, said he, bluntly; but at the same time held up his little mouth to kiss him again.

'Dick, says my lady, put your laced hat upon Harry, till we see how it becomes him, which he immediately did; but Harry, feeling an unusual incumbrance on his head, took off the hat, and having for some time looked contemptuously at it, he cast it from him with a sudden and agile jerk, as he used to cast flat stones, in order to make ducks and drakes in the mill pond. The hat took the glasses and decanters in full career, smash go the glasses, abroad pours the wine on circling laces, Dresden aprons, silver'd silks, and rich brocades; female screams fill the parlour, the rout is equal to the uproar, and it was long ere most of them could be compos'd to their places.

'In the mean while, Harry took no kind of interest in their outcries or distresses, but spying a large Spanish pointer, that just then came from under the table, he sprung at him like lightning, seized him by the collar, and vaulted on his back with inconceivable agility. The dog, wholly disconcerted by so unaccustomed a burden, capered and plunged about in a violent manner; but Harry was a better horseman than to be so easily dismounted: whereon the dog grew outrageous, and rushing into a group of little masters and misses, the children of the visitants, he overthrew them like ninepins; thence proceeding, with equal rapidity, between the legs of Mrs. Dowdy, a very fat and elderly lady, she instantly fell backward with a violent shriek, and, in her fall, unfortunately overthrew Frank the foxhunter, who overthrew Andrew the angler, who overthrew Bob the beau, who closed the catastrophe.

'Our hero, mean time, was happily dismounted by the intercepting petticoats, and fairly laid, without damage, in the fallen lady's lap. From thence he arose at his leisure, and strolled about the room, with as unconcerned an aspect as if nothing had happened amiss, and as though he had neither act or part in this frightful discomfiture.

'When matters were once more, in some measure, set to rights, My heavens! exclaimed my lady, I shall faint, the boy is positively an idiot; he has no apprehension or conception of persons or things. Come hither, firrah, she cried with an angry tone; but, instead of complying, Harry cast on her a look of resentment, and sidled over toward his nurse. Dicky, my dear, said my lady, go and pretend to beat his foster mother, that we may try if the child has any kind of ideas. Here, her ladyship, by ill fortune, was as much unadvised as

her favourite was unhappy in the execution of her orders; for while Dick struck at the nurse with a counterfeited passion, Harry, instantly, reddened, and gave his brother such a sudden pash in the face, that his nose and mouth gushed out with blood. Dick set up the roar, my lady screamed out, and rising and running at Harry with all imaginable fury, she caught him up, as a falcon would truss a robin; turned over his petticoats, and chastised him with all the violence of which her delicacy was capable. Our hero, however, neither uttered cry or tear, but, being set down, he turned round on the company an eye of indignation, then cried, Come away, mammy; and issued from the assembly.

‘ Harry had scarce made his exit when his mother exclaimed after him, Ay, ay, take him away, nurse, take him away, the little devil, and never let me see his face more.

‘ I shall not detain my readers with a tedious detail of the many and differing opinions that the remaining company expressed with regard to our hero; let it suffice to observe, that they generally agreed that, though the boy did not appear to be endowed by nature with a single faculty of the *Animal rationale*, he might, nevertheless, be rendered capable in time, of many places of very honourable and lucrative employment.

‘ Mr. Meekly, alone, though so gentle and complying at other times, now presumed to dissent from the sense of the company. I rather hold, said he, that this infant is the promise of the greatest philosopher and hero that our age is likely to produce. By refusing his respect to those superficial distinctions, which fashion has inadequately substituted as expressions of human greatness, he approves himself the philosopher; and by the quickness of his feelings for injured innocence, and his boldness in defending those to whom his heart is attached, he approves himself at once the hero and the man.

‘ Harry had now remained six months more with his nurse, engaged in his customary exercises and occupations. He was already, by his courage, his strength, and action, become tremendous to all the little boys of the village; they had all things to fear from his sudden resentment, but nothing from his memory or recollection of a wrong; and this also was imputed to his native stupidity. The two mungrel dogs were his inseparable playfellows, they were all tied together in the strictest bonds of friendship, and caressed each other with the most warm and unfeigned affection.

‘ On a summer's day as he strolled forth with these his faithful attendants, and rambled into a park whose gate he saw open, he perceived in a little copse that bordered on a fishpond, a stran-

a stranger seated on a bench of turf. Harry drew near with his usual intrepidity, till he observed that the man had a reverend beard that spread over his breast, that he held something in his hand on which he gazed with a fixed attention, and that the tears rolled down his cheeks, without ceasing, and in silence, except the half-suppressed sobs that often broke from his bosom. Harry stood, awhile, immoveable, his little heart was affected, he approached the old man with a gentle reverence, and looking up in his face, and seating himself by his side, the muscles of his infant aspect began to relax, and he wept and sobb'd as fast as his companion.

The reader may please to observe, that our old lord's younger brother was so totally neglected or forgotten by his lordship, that he did not even know such a person existed. The stranger with the beard and young Harry contracted a mutual affection for each other. The former accompanied our hero to the hamlet where he was nursed, and where he was known by the name of the Dumb Gentleman. We shall not particularize all the marks of tenderness, kindness, and attention which the bearded being bestowed upon his young acquaintance, who repaid them with the greatest affection, and with most promising appearances of growing up to be an honour to his country. When he was occasionally called to his father's house, his spirit, wit, and intrepidity, confounded all his delicate-bred companions; and Harry at last began to shew that he did not deserve the name of *fool*, with which his parents had distinguished him. He became the darling of the servants in the family; he was rigged out in fine cloaths and linnen; but nothing could divert his affection for his bearded friend, who, by his moral instructions, and by inculcating upon his tender mind the story of Hercules, gave him such a disgust for finery in apparel, that, like John in the Tale of a Tub, he tore off all the lace, without sparing even the cloth of his coat, which was replaced by one quite plain.

In the mean while, lord Moreland, in a conversation he has with one Mr. Meekly, a visitor, gives us just a glimpse of his mercantile brother, who instantly disappears, after having made a great fortune with a noble reputation, upon which he is said to have retired to France. Young Harry picks up a poor boy, almost starved for want of victuals, and brings him home to his father's house, where he feeds, cloaths, and conceals him in his own apartment: † But (says our author) on a cross day, Susy the housemaid, having entered with a new broom into our hero's apartment, perceived, in a corner, the tattered deposite of Ned's original robings, and, lifting them, at a cautious distance, with a finger and thumb, she perceiv-

ed, also, as many other philosophers have done, that there is no part of this globe which is not peopled with nations of animals, if man had but attention, and optics duely accommodated to the vision. She dropt the living garment, as though she had taken up a burning horse shoe; and was instantly peopled, by her prolific imagination, with tribes of the same species from head to foot.

In this fit of disgust, Susy happened, unfortunately, to step into the closet, and spied Ned in a dark corner, where he had squatted and drawn himself up to the size of a hedge-hog. She immediately flew at him, like one of the Eumenides, and dragged him forth to the light, as Hercules is said to have hauled Cacus from his den. She questioned him, with a voice of implacable authority, and Ned, with humble and ingenuous tears, confessed the whole adventure. But Susy, no way melted, exclaimed, What, sirrah, have you, and your master Harry, a mind to breed an affection in the house? I will remit of no such doings, for I have an utter conversion to beggar-brats and vermil. She then commanded him to bundle up his old raggs, and, driving him down stairs before her, she dismissed him from the hall-door with a pair of smart boxes on each side of his head, and ordered him never more to defend her sight.

Poor Ned went weeping and wailing from the door, when who should he see, at about fifty paces distant, but his beloved patron Harry, who had been cutting a switch from the next hedge. To him he ran, with precipitation. Harry, touched with a compassion not free from resentment, to see his favourite in tears, demanded the cause of his apparent distress, which Ned truly related. Our hero, thereupon, became thoughtful and moody; and, judging that Susy had not acted thus without authority, he conceived a general disgust at a family who had treated him so injuriously in the person of his Neddy; but, comforting his dependent the best he could, Come, Neddy, says he, don't cry, my man; I will bring you, that I will, to my own dear dada, and he will welcome and love you, for my sake. Then, making his way through a small breach in the neighbouring hedge, he ordered Ned to follow him, and flew across the field, like a bird of passage, in a direct line to his patron's.

The old gentleman saw him approaching, and gave sign to his ancient domestic, who withdrew with precipitation. He received and caressed our hero with more than usual transport: And who, my dear, says he, is this pretty little boy that you have got with you? Harry, then, like the Grecian Demosthenes, taking time to warm himself with the recollection

tion of his own ideas, and, setting his person forth with an action and ardour that determined to prevail, made the following oration.

‘Why, dada, I must tell you as how this poor little boy, for he is a very poor little boy, and his name is Neddy, Sir, and he has no friend in the wide world but you and I, Sir; and so, Sir, as I was telling you, he comes to the door, crying sadly for cold and hunger, and he would have pitied every body, for he had no cloaths, nor daddy nor mammy at all, Sir, and I had a many of them, and that wasn't fair, you know, Sir; and I was in the humour to give him all the dadas and mamas I had in the world, except you, Sir; and mammy nurse. And so, Sir, I takes him up stairs, and I puts the cloaths upon him that you gave me when I was a poor little boy, Sir; for nobody had to say to 'em, but you and I, Sir; and I knew that you would pity poor little Neddy, more than I pitied him myself, Sir. And so, dada, they takes my poor little Neddy today, and boxed him, and beat him sadly, and turned him out of doors; and so I meets him crying and roaring, and so, you know, Sir, as how I had nothing to do, but to bring him to you, Sir, or to stay, and cry with him for company, Sir.’

At last, our bearded friend, who is represented as the most humane, beneficent, and sensible being in the creation, spirits away Harry and his companion Neddy in a coach to his house at Hampstead, where he gets himself shaved, lives in a most elegant manner by the name of Mr. Fenton, and gives the two youngsters a liberal education. Our author indulges his fancy in reciting a number of ridiculous tricks played by Neddy upon a cruel revengeful pedant, one Vindex, who was their preceptor, and whom Mr. Fenton displaces on account of his barbarity.

During Mr. Fenton's abode at Hampstead, he has an opportunity of saving the lives of Mr. and Mrs. Clement, who are ready to perish of hunger and thirst in the fields, together with an infant of four years of age. This Mr. Clement proves to be an author of no small eminence in the political world, and there is something very plaintive in the account he gives of his adventures, in the middle of which the first volume closes.

The second volume continues Mr. Clement's story; and after his adventures are finished, Mr. Fenton becomes his munificent friend and patron, and gives him the superintendency of his favourite Harry's education. He is continued in this employment to the end of the second volume, which ends just as Mr. Fenton is preparing to relate his own history.

To

To criticize in the terms of art upon this novel would be as absurd as to condemn a Chinese landscape for not being drawn according to the principles of architecture and perspective. There is a freedom and a goodness of heart discernible through the whole, which, to a benevolent mind, may be more pleasing than a strict adherence to the occurrences of common life, and to what the painters call the *il custumi*. We shall therefore dismiss it with a candid acknowledgment, that several passages of it affected us to an uncommon degree, which is a greater recommendation than any arising from the mechanical properties of writing.

VII. *A Sermon Preached at Eustace-street, 26th of January, 1766. on occasion of the much lamented Death of the late Reverend and Learned John Leland, D. D. Who departed this Life 16th January, 1766, in the 75th Year of his Age. By Isaac Weld, D. D. 8vo. Pr. 6d. Johnston.*

FROM Heb. xiii. 7, 8. this author takes occasion to shew, that there is a peculiar influence in the example of a good christian minister, to engage and animate his surviving friends to an imitation of his faith and virtue. These considerations were undoubtedly very proper to be laid before a popular congregation, on the death of their pastor; but the only part of this discourse which it is worth our while to extract, is that which immediately relates to Dr. Leland; whose name is so well known and respected in the learned world, that we are persuaded the generality of our readers will not be displeased with the following account of his life.

The reverend Dr. Leland was born at Wiggan in Lancashire, the 18th of October, O. S. in the year 1691. He used thankfully to acknowledge the goodness of God to him, that he had the advantage of being descended from eminently pious and virtuous parents, who did their utmost to form his mind to an early sense of piety and virtue. And God crowned their endeavours with the happiest success: for in early life he had strong impressions of religion upon his mind, and took much pleasure in sacred exercises.

In the sixth year of his age he was seized with the small-pox, which proved of so malignant a kind, that his life was despaired of. And when, contrary to all expectation, he recovered from that disorder, he was found deprived of his understanding and memory, the use of which it was much feared, would never have been restored. This state of stupidity continued

tinued for near twelve months. His former ideas seemed all quite expunged; and though before the distemper he had been taught to read, all was entirely forgotten, and he was obliged to begin with the letters, as if he had never known them before. But though he could never recover the remembrance of what had happened to him before he was seized with that distemper, he discovered now a quick apprehension, and strong memory; and the progress he made, was taken so much notice of, that his parents, by the advice of friends, resolved to breed him to a learned profession.

In a few years after, his father and mother with three sons, of whom he was the second, came over, and settled in this city [Dublin]. Here he went through his school-learning, in which he used great application, and made a quick progress; as also in a course of philosophy under a celebrated teacher at that time. His unwearied diligence, and great proficiency in learning were much taken notice of, and admired by all who knew him. After this he applied himself to the study of Hebrew and divinity under the direction of some learned and worthy ministers, who greatly assisted him in his studies; and, in due time, being thoroughly satisfied how well furnished and prepared he was, encouraged him to enter into the ministry. And he fully answered the high expectations that were formed of him. For he had not long appeared in that character, till he came to be much esteemed, even by the most discerning judges: and was invited to preach statedly to the congregation of Protestant-Dissenters, then meeting in New-Row, with a view to a farther settlement. His sermons were so acceptable, and his behaviour was so becoming, that, in a few months, he received from them a most affectionate and unanimous call, and was on the 13th of December 1716, solemnly ordained joint pastor with the Rev. Mr. Nathaniel Weld.

The doctor at this time applied himself seriously to consider the nature and duties of the office he had engaged in:—And accordingly he took it upon him, not from worldly views, but from a sincere desire to employ the talents God had given him in promoting the salvation of souls, and serving the interests of truth and liberty, piety and virtue in the world. With such animating views he discharged the duties of his character, as a minister of Christ, with great diligence and fidelity: and by an indefatigable application to reading and study, and the great improvements he made in all useful knowledge and literature, which afterwards appeared in his writings on different subjects, he attained to an high reputation, not only among his own friends and hearers, but in the learned world, and among persons of all denominations.

As

• As a preacher he was very acceptable. His compositions for the pulpit were plain, correct, and useful; equally fitted to convince the understanding, and to affect the heart. He did not chuse to entertain his hearers with vain speculations, which only gender strife; and when any controverted doctrines came in his way, he treated them with great modesty, moderation, and charity, as became one who was sensible of the narrow limits of human knowledge, in this state of darkness and imperfection. He thought the closer we keep to Scripture in speaking of the particular doctrines of Revelation, and the less we make use of logical terms and subtle distinctions the better: and that some mens' presumption in attempting to explain them, hath given the adversaries of Christianity an advantage which they never would have had, if divines had not gone beyond the simplicity of the Gospel.

• He not only thought and reasoned clearly on every subject, but he had so happy a talent of arranging his thoughts, and conveying his sentiments to others in a stile manly and unaffected, and at the same time so easy and perspicuous, and, by the help of a faithful memory, so exactly delivered without any use of notes, that the meanest, as well as the most judicious, of his hearers, who gave proper attention, could hardly fail of being affected and instructed. At least, one would naturally suppose this to be the effect, when important truths were delivered in so improving a way by a man of his character, who had the honour of God and the Redeemer, the interests of substantial religion and virtue so much at heart, and when every one must see that what he said affected himself, and that he *felt* what he spoke.

• But his labours were not confined to the pulpit. An occasion occurred pretty early in life, which engaged his pen in a cause, in the defence of which he afterwards became very eminent. Some writers of very considerable abilities, with great art and industry, endeavoured to undermine Christianity, and to expose it as an imposture. The doctor, with uncommon labour and assiduity, applied himself to consider the subject, together with all that had been offered by those authors against it. And, upon the most deliberate inquiry, being more and more fully persuaded of the truth and divine original, as well as of the excellence and importance of Christianity to the virtue and happiness of mankind, he published answers to the several authors who successively appeared in that cause, which are highly, and very generally, esteemed as among the best defences of Christianity. He was indeed a master in this controversy: And his history of it, stiled "*A View of the Deistical Writers*"

Writers that have appeared in England in the last and present Century, with Observations upon them, and some account of the Answers which have been published against them," as we make no doubt it has been exceedingly useful, so it will do lasting honour to him, with all who have the interest of Religion truly at heart.

' Nor did he undergo this extraordinary labour only in the prime and vigour of life. His zeal in the cause of Religion did not permit him to take rest, even when advanced to old age. For so late in life as four years ago, when seized with a violent fever, from which none expected his recovery, though resigned to the will of Heaven, yet he was pleased to have life a little prolonged, that he might put his finishing hand to a work, which had cost him far more labour and pains than any of his former writings, and which he hoped would be of service to the world, as he intended it to be the last in which he would engage. The work has since appeared to the world under the title of "The Advantage and Necessity of the Christian Revelation shewn from the State of Religion in the ancient Heathen World, especially with respect to the Knowledge and Worship of the one true God; a Rule of moral duty; and a State of future Rewards and Punishments: to which is prefixed a long preliminary Discourse on natural and revealed Religion." This indeed is an amazing work, considering his age and infirmities, as he had recourse to all that great variety of books, and generally in the original, which are referred to in it. Nor did the reception it met with in the world disappoint his expectation.

' I need scarcely mention, that his many eminent writings and unwearied labours to serve the Christian cause, in an age so prone to infidelity and licentiousness, and prosecuted often in ill health, and, at best, in a very unfirm state of body, procured him a great name in the learned world, and uncommon marks of respect from persons in the highest rank in the established church both here and in England.

' Two of the universities, also, in Scotland presented him with testimonies of their great regard to his merit on account of his great abilities, and useful services to the Christian world: Glasgow with his degree of Master of Arts, which was preparatory, according to the rules of that college, to their conferring on him the degree of Doctor of Divinity; which, in the mean time, was sent to him in the most respectful manner by the university and King's College of Aberdeen in the year 1739.

' But it was not only his great learning, abilities as a writer, or his ministrations as a Christian pastor, which attract our high

high esteem, and warm affection. These were accompanied by an amiable temper, and an exemplary life. His natural powers must appear, from what hath been already said, to be very good. He had a quick apprehension, vivacity of thought, a solid judgment, and a memory that was really amazing; so that he was often called, *a walking Library*. But his moral character was truly lovely. As he entertained the noblest sentiments of the Deity and his perfections, his providence, and moral administration, so his piety and devotion was liberal, rational, and manly, free from superstition and enthusiasm. A zeal to promote the glory of God, and his kingdom of truth and righteousness in the world, seemed to be the governing principle of his life.——

His acquiescence in and resignation to the will of his heavenly Father was exercised by many severe trials and afflictions, which he bore with an unrepining submission, and truly Christian patience and fortitude. The whole of his temper and conduct was regulated by the principles of that Religion, which he so well knew how to defend. And his strongest desire was, to approve himself to his great Master and Lord.

In private life he was most regular and circumspect. Tho' he had a natural eagerness and warmth of temper, yet, by maintaining a strict discipline over his passion, he never suffered it to appear in any improper conduct: and he was temperate in all things.

In discharging the duties of social life, all who had any connection or intercourse with him, will bear witness how faithful and upright his behaviour was; how humane and compassionate, how friendly and kind, how well disposed to do good, and to perform kind offices to all according to his ability and opportunity.

And in the nearer relations of life, how tender and affectionate an husband, how loving a brother and uncle, how faithful a guardian and friend he was, they, who stood in those relations to him, have cordially acknowledged, and will gratefully remember. And here I cannot but take notice, that having lost his own children, when they were very young, he behaved with a most tender, and not less than paternal affection to those of his wife by a former husband, and their offspring, treating them as if they had been his own, and, with a most solicitous attention watched over, and instructed them, and trained them up in the nurture and admonition of the Lord.

In more extensive relations also, he was actuated by the same goodness of heart and benevolence of affection. The welfare

fare of his country lay near his heart, and whatever concerned its interest much affected him. As he had enlarged views of the highest concerns of mankind, and of the importance of Virtue and Religion to promote their happiness; so, with an unceasing assiduity he was ever ready to do his utmost in so worthy a cause.

By a happy fortitude and firmness of mind he was always the same man: and could not be diverted by any solicitation to act contrary to what was the deliberate sense of his own mind and what he regarded as his duty. He was a man of the greatest modesty, and strictest integrity, and knew not how to flatter or dissemble: at the same time he behaved with great prudence and discretion, and took care not to give needless offence to any. For one of his studious and retired life, he had a great knowledge of the world, which was useful to himself, and qualified him to give good counsel to those that applied to him, in cases that were important and perplexed.——

It is very remarkable, that though the fever, before-mentioned, left him extremely weak, yet he not only recovered his former strength, but felt an ease and vigour to which he had been a stranger for many years before; going on in his public ministrations with greater life and spirit, which was observed with pleasure by all who attended on them: and he much sooner got over the fatigue of public service than formerly; so that his youth seemed, in a manner, to be renewed. Such a change seemed to him a kind of miracle.

This improved state of health continued till some months ago, when he felt symptoms which were thought the presage of a painful chronical disease. These appearances however, by skilful advice and proper medicines, abated: and as he was advised to walk, as the properest exercise for him, he got cold in a moist day, which he neglected till it fixed in his breast, and raised an inflammation there. And then, notwithstanding all that art or tenderness could do, the disorder soon overpowered his weak and feeble frame. But his intellectual powers were unimpaired and lively to the last. He had the sentence of death in himself, and had no notion that he could recover, though his friends, when he got any ease, flattered themselves with the hope of it. With a head perfectly clear, and a mind quite easy and composed, he gave directions for what he thought proper to be done; and spent his time in most affecting exhortations to those who were about him, and in adoring the wisdom and goodness of divine providence towards him. He said, the mercies he had received from God were more than could be numbered; and, though he had been exercised with various afflictions, he trusted, that in the issue they had proved

real blessings. He discovered great humility in acknowledging his manifold infirmities and defects. "Whatever others may think of me, said he, I, who have reason to know myself best, am sensible I have made but a small progress in righteousness and true holiness, or even in knowledge and holiness, in comparison of what I might have done, if I had been more careful to make the best use of my time, and of the means and opportunities that have been put into my hands." Thus lowly was this good man! and most devoutly did he celebrate the riches of divine grace through Jesus Christ. "I give my dying testimony, said he, with a kind of emotion, to the truth of Christianity. The precious promises of the Gospel are my support and consolation. They alone yield true satisfaction in a dying hour. I am not afraid to die. The Gospel of Christ has raised me above the fear of it. For I know that my Redeemer liveth: and that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

A little before he died, he was raised up, and with his own hands took some refreshment, and lay down again composed to rest; when in less than six minutes, without any agony or struggle, without a sigh or a groan, he quietly breathed his last, and fell asleep in the Lord. O happy end of such a life! *Mark the perfect man, and behold the upright; for the end of that man is peace.*

* * By an advertisement subjoined to this discourse, we are informed, that his sermons will be printed by subscription for the benefit of his widow.

VIII. *Sermons on the most useful and important Subjects, adapted to the Family and Closet. By the Rev. Samuel Davies, A. M. Late President of the College at Princeton, in New-Jersey. In III Vols. Pr. 15s. Buckland.*

TO these discourses are prefixed some short memoirs of the author's life; a Sermon on his death by Dr. Finley; a Discourse, and an Elegiac Poem, on the same occasion, by Dr. Gibbons.

In these memoirs we are informed, that Mr. Davies was born A. D. 1724, in the county of Newcastle, in Pensilvania; that soon after his ordination he undertook the charge of a dissenting congregation in Virginia, and in the year 1759, was elected president of Nassau-Hall, in New Jersey; where he

continued

continued with great reputation till his death, which happened in 1761.

The editor introduces these discourses with the following recommendation :

‘ I most sincerely wish that young ministers more especially would peruse these volumes with the deepest attention and seriousness, and endeavour, in conjunction with earnest prayer for divine illumination and assistance, to form their discourses according to the model of our author ; in which, if I mistake not, a critical scrutiny into the sacred texts which he chooses for his subjects, a natural eduction and clear representation of their genuine meaning, an elaborate and satisfactory proof of the various heads of doctrine, a steady prosecution of his point, together with an easy and plain, but yet strong and pertinent enlargement, and a free, animated, and powerful application and improvement, wonderfully adapted to awaken the consciences, and strike the hearts of both saints and sinners, mingle the various excellencies of learning, judgment, eloquence, piety, and seraphic zeal, in one uncommon glory ; not unlike the beams of the sun collected by a burning-glass, that at once shine with a most dazzling brightness, and set fire, wherever the blaze is directed, to objects susceptible of their celestial influence, and a transformation into their own nature.’

If the reader will be pleased to consider that Dr. Thomas Gibbons was the author's very intimate friend, that he is the editor of these discourses, and—a poet, he will make allowances for this flaming sentence, and take up the President's discourses, without expecting to be dazzled by such a blaze of uncommon glory. They are, indeed, pious and useful sermons, and abound with undoubted indications of a warm imagination and a benevolent heart ; yet, in general, they are rather calculated to make an impression on a popular audience, than excite the attention of a judicious reader. Speaking of the general resurrection, he says, ‘ Now the slumberers under ground begin to stir, to rouse, and spring to life. Now see graves opening, tombs bursting, charnel-houses rattling, the earth heaving, and all alive, while these subterranean armies are bursting their way through. See clouds of human dust and broken bones darkening the air, and flying from country to country over intervening continents and oceans to meet their kindred fragments, and repair the shattered frame with pieces collected from a thousand different quarters, whither they were blown by winds, or washed by water. See what millions start up in company in the spots where Nineveh, Babylon, Jerusalem, Rome, and London once stood ! Whole armies spring to life in fields where they once lost their lives in battle, and were left

unburied; in fields which fattened with their blood produced a thousand harvests, and now produce a crop of men. See a succession of thousands of years rising in crouds from graveyards round the places where they once attended, in order to prepare for this decisive day. Nay, graves yawn, and swarms burst into life under palaces and buildings of pride and pleasure, in fields and forests, in thousands of places where graves were never suspected. How are the living surprised to find men starting into life under their feet, or just beside them; some perhaps just beginning to stir, and heave the ground; others half risen, and others quite disengaged from the encumbrance of earth and standing upright before them! What multitudes that had slept in a watry grave now emerge from rivers and seas and oceans, and throw them into a tumult! Now appear to the view of all the world the Goliaths, the Anakims, and the other giants of ancient times, and now the millions of infants, those little particles of life, start up at once, perhaps in full maturity, or, perhaps, the lowest class of mankind, dwarfs of immortality?

In the former part of this description the author adventures into the province of the poets. The same thought is pursued by Dr. Young:

"Dreadful to view, see thro' the dusky sky,
Fragments of bodies in confusion fly,
To distant regions journeying, there to claim
Deserted members, and complete the frame, &c."

And Mr. Ogilvie:

"O'er boiling waves the sever'd members swim,
Each breeze is loaded with a broken limb:
The living atoms, with peculiar care,
Drawn from their cells, come flying thro' the air,
And a hundred more.

We have extracted this paragraph from the Sermons now before us, as the author seems to have taken some pains in the composition; and we would give our readers an idea of his animated way of writing. But Dr. Gibbons must pardon us, if we cannot admire the idea of 'human dust, and broken bones darkening the air, and flying from country to country;' this is placing a tremendous scene in a ludicrous light; and who knows that the resurrection will be attended with any circumstances of this nature? *If flesh and blood cannot inherit the kingdom of God*, why this collection of broken bones? We give the poets a licence to range through the regions of fancy, but we cannot allow the preachers of the gospel to advance beyond the

limits of revelation. The author proceeds to represent the whole race of mankind assembling at the day of judgment.

“What an august convocation, what a vast assembly is this! See flights of angels darting round the globe from east to west, from pole to pole, gathering up here and there the scattered saints, choosing them out from among the crowd of the ungodly, and bearing them aloft on their wings “to meet their Lord in the air!” while the wretched crowd look and gaze, and stretch their hands, and would mount up along with them; but alas! they must be left behind, and wait for another kind of convoy; a convoy of cruel, unrelenting devils, who shall snatch them up as their prey with malignant joy, and place them before the flaming tribunal. Now all the sons of men meet in one immense assembly. Adam beholds the long line of his posterity, and they behold their common father. Now Europeans and Asiatics, the swarthy sons of Africa, and the savages of America mingle together. Christians, Jews, Mahometans, and Pagans, the learned and the ignorant, kings and subjects, rich and poor, free and bond, form one promiscuous crowd. Now all the vast armies that conquered or fell under Xerxes, Darius, Alexander, Cæsar, Scipio, Tamerlane, Marlborough, and other illustrious warriors, unite in one vast army. There, in short, all the successive inhabitants of the earth for thousands of years appear in one assembly. And how inconceivably great must the number be! When the inhabitants of but one county are met together, you are struck with the survey. Were all the inhabitants of a kingdom convened in one place, how much more striking would be the sight! Were all the inhabitants of all the kingdoms of the earth convened in one general rendezvous, how astonishing and vast would be the multitude! But what is even this vast multitude compared with the long succession of generations that have peopled the globe, in all ages, and in all countries, from the first commencement of time to the last day! Here numbers fail, and our thoughts are lost in the immense survey. The extensive region of the air is very properly chosen as the place of judgment, for this globe would not be sufficient for such a multitude to stand upon. In that prodigious assembly, my brethren, you and I must mingle. And we shall not be lost in the crowd, nor escape the notice of our Judge, but his eye will be as particularly fixed upon every one as though there were but one before him.”

By these examples, the reader will perceive that Mr Davies possessed a strong and lively imagination. But we meet with many things in these discourses, which, if the author had lived, in all probability he would have corrected. For instance, in the last quotation, having told us, that all the inhabitants of

Europe, Asia, Africa, and America, will be assembled in one promiscuous crowd, he immediately contracts this extensive idea, and informs us, that the armies of Scipio, Tamerlane, and Marlborough, will unite in one vast army.—These descriptions, we confess, when delivered with energy and action, may move the passions of a popular audience; but a judicious reader will estimate them in proportion to their intrinsic meaning, propriety, and importance, without being dazzled by a pompous expression, or a splendid image.

In these volumes, there are certainly many warm and important admonitions; but very few arguments, which have not been a thousand times repeated: the reader, in short, may be better, but not much wiser by the perusal.

The whole collection consists of thirty-four discourses on the following subjects; the divine authority and sufficiency of the Christian religion; the nature of salvation through Jesus Christ explained and recommended; sinners intreated to be reconciled to God; the nature and universality of spiritual death; the nature and process of spiritual life; poor and contrite spirits the objects of the divine favour; the nature and danger of making light of Christ and salvation; the compassion of Christ to weak believers; the connection between present holiness and future felicity;—God is love; the general resurrection; the universal judgment; life and immortality revealed in the gospel; the Christian feast; a sermon on the new year, &c.

IX: Letters on different Subjects, in Four Volumes; amongst which are interspersed the Adventures of Alphonso, after the Destruction of Lisbon. By the Author of The unfortunate Mother's Advice to her absent Daughters. Vol. I. and II. 8vo. Pr. 6s. Bristow.

WE have always viewed the works of ingenious women with a particular pleasure, considering them as reflecting an honour on their country and their sex. What applause is due to the name of Mrs. Pennington, we shall leave the public to determine; yet we will venture to assert, that her *Advice to her Daughters*, and this collection of Letters, will give every impartial reader a favourable opinion of her understanding, her taste, and her sensibility of heart.

In the preface, she acquaints us with the circumstances of an affair which induced her to publish these volumes by subscription; and makes an apology for inserting a number of letters relating to a character, which, according to her account, has unfortunately been made too publicly the object of attention. It was impossible, she says, to omit this opportunity of placing
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in a true light, a number of little circumstances, which, it seems, had given the conduct of Mrs P—— an ambiguous appearance.

The fifth letter is upon this subject; and as it contains some excellent sentiments, and hints that may be of use to our fair readers, as well as entertaining to others, we shall give it entire.

‘ To Mrs. G——.

‘ It gives me infinite pleasure, my dear Madam, to find you enter so perfectly into the character of my friend, by which alone a true judgment can be formed of her conduct. Your observation is very just with regard to the singularity of her disposition; ’tis indeed that singularity only which makes it blameable, for it must undoubtedly be allowed, that could the tender and affectionate friendship, for which her heart is so peculiarly formed, subsist, unmixed with any degree of passion, between young persons of different sexes, it would necessarily raise the human nature much nearer to perfection, by divesting it of those strong incitements which daily lead, I had almost said impel, the greatest part of mankind to actions that their cooler judgment severely censures, and which can never be seriously reflected on, without the painful sensation which is inseparably connected with a disapprobation of our own conduct.

‘ But admitting this pretty theoretical system unexceptionable in itself, the experience of all ages having proved the difficulty of reducing it to practice so great, as to amount almost to an impossibility, no sensible person can be justified in the eager pursuit of a phantom that most probably will forever elude their embrace.

‘ In excuse for Mrs. P——, however, it may with truth be urged, that the certain power she felt in herself of practising her favourite system in its fullest extent of affectionate tenderness to either sex indiscriminately, (not only without forming the most transient wish to exceed the bounds it prescribed, but even without considering whether the minds to which she was warmly attached, inhabited either male or female forms) must in some measure justify an opinion that these sentiments could not be peculiar to herself; and, consequently, that other persons might be found of the same turn, and capable of an equal degree of refinement. The behaviour of one of the most sensible and polite of her admirers, served to confirm this opinion, who, convinced of the sincerity of her declarations, by the constant openness of her conduct, in which there was not the least degree of affectation, or reserve, would not hazard the abatement of the tender affection she frankly owned for him,

P 4 by

by acknowledging the least mixture of passion, in the friendship he professed for her—but of this hereafter.

‘ Every part of her behaviour was diametrically opposite to those persons, who, under the cloak of what they call Platonic love, scruple not to indulge every liberty, that only excepted, which destroys the system: but which too frequently follows in its turn without any such original intention.

‘ It was an invariable rule with her never to permit any freedoms: and I am very certain that no man ever received a greater favour from her than the permission to kiss her hand, till she had fixed on the person on whom she resolved to bestow it; exclusive of civil salutes in company, or in the presence of her parents, by persons authorised by them to pay their addresses to her: this probably might be the result of a peculiar kind of pride imbibed from the stile of the ancient romances; all of which, voluminous as they are, she had read before the age of fifteen. Notwithstanding these have been so deservedly condemned, they are certainly less pernicious than the modern novels, as the perfect purity of sentiment they inspire, in some measure compensates for the romantic notions at the same time conveyed; the case is so evidently different in the latter species of writing, that 'tis needless to pursue the comparison; but happy would it be for succeeding generations, if all of both kinds were burnt.

‘ Gay and lively, or rather giddy, as her turn naturally was, no person could be more steady and resolute on occasions wherein she thought it necessary to be so.

‘ I remember to have heard her father remark, that when extremely young, if under the fear of punishment, she would reason with so much gravity and justice to prove to him, that the intended correction was become unnecessary by her thorough sensibility of the fault, and resolution of amendment, (the only end he could propose by it) that she seldom failed to succeed, after being kept some time in suspense, to continue a conversation, that, while it exercised her reason, discovered the strength of it; for the danger was no sooner over, than she became again the perfect child; and, to use his own expression, seemed in an instant to have lost more than twenty years growth of understanding.

‘ Her fortune, her appearance, and the capacity of rendering herself equally agreeable to the grave, or gay, gave her a great number of admirers: those who appeared to be seriously attached to her she never trifled with, by giving any encouragement to a passion that could only be productive of uneasiness to themselves; the very few whose understanding and

and behaviour rendered their conversation perfectly agreeable to her, after having dismissed as lovers, she endeavoured to retain as friends, and to form with them that intimate, tender, mental connection, which her lively imagination had painted as the summit of human felicity. Repeated disappointments in this expectation were far from inducing her to relinquish the attempt; instead of assigning the natural and obvious cause, she imputed every disappointment only to her having formed too high an opinion of the person; and no longer esteemed, or wish'd to contract a friendship with any man whom she found incapable of that refined affection with which she had endeavoured to inspire him; but still cherished the hope of meeting with some minds exactly corresponding with her own, whose society would afford her that perfect happiness she had formed so high an idea of.

It may reasonably be thought that this romantic pursuit must, at her age, have exposed her to the greatest dangers; but against these her natural disposition was the strongest guard; and, young as she then was, her observation was too accurate to run even a hazard of that kind:—She never contracted any intimacy with libertines.—Educated in the most strictly virtuous principles herself, she looked on those as essential in a friend, and could never allow any other advantages to compensate for a deficiency herein; where a good heart appeared to be wanting, the most brilliant qualities never attracted her regard.

Her acquaintance were very numerous, but those whom she esteemed, or even liked, were very few; yet, unhappily, that love of admiration, which has already been remarked as the ruling passion, inclined her to retain, by delusive hopes, every insignificant coxcomb who was proud of being ranked amongst the number of those distinguished by the most trifling of her favours. The frequent admonitions of a very sensible and sagacious friend, whose long experience, and thorough knowledge of the world, perfectly qualified him for an able monitor, were ineffectual, tho' he represented, in the strongest terms, the ill consequences that must unavoidably attend so imprudent a conduct; to the truth of these remonstrances her reason assented; but, vanity prevailing over her better judgment, there was no persuading her to renounce the pleasure of being followed by a train of admirers, and laughing at the envy excited by the despotic power she exercised over them, regardless of the pernicious effects which envy seldom fails to produce.

If any excuse can be allowed for the indulging a disposition to be pleased with railing painful sensations in the breast of those who cannot, without repining, see any superior advantages enjoyed by another, it can only be when those sensations are produced

produced by imaginary advantages, and the vain desire of possessing things in themselves not in the least essential to the comforts, or conveniencies of life, and even then, the thoughtless gaiety of youth must be taken into the account by way of extenuation.

Very different is that disposition which, to the end of life, seems to value the goods of fortune principally on account of the opportunities they afford for this kind of mean, I had almost said malicious, triumph over their fellow-creatures; some of whom, perhaps with a much superior degree of intrinsic merit, sustain innumerable inconveniencies from the unequal distribution of riches. Certain it is, that many indulge this sort of foolish vanity to a degree of ill-nature that they are not themselves at all sensible of; a striking instance of it in lady F—— this morning has led me into a train of melancholy reflections on the imperfections of the human mind: she called on me before ten, and, in answer to the surprise I expressed to see her abroad so early, said, she had risen three hours before her usual time to make the most of so fine a day. —Fine! said I, with astonishment, what can be more disagreeable than snow! nothing but absolute necessity would carry me out in such weather, was it only in compassion to the servants and horses.—Servants and horses! replied the good lady, repeating my words ironically.—What an antiquated set of notions you philosophical people adopt; who else would have thought of studying the convenience of creatures who are kept merely for *our own*? 'Tis pity that a woman of your sense should have so little spirit—Now 'tis the greatest pleasure in the world to me, tho' I am almost starved with cold, to rattle about the streets in my chariot, and mortify the poor devils who are obliged to wade on foot thro' the snow, and seem every minute ready to tumble with their noses against a post; I shall drive half over the town this morning to divert myself with the odd figures, and get home but just in time to be dressed by dinner.—Where would be the charms of rank and fortune, if they did not make one the object of envy to those who have them not! Believe me, my dear Madam, said I, they can never be productive of real happiness to the possessor, but when employed to improve the minds, and alleviate the pains of the inferior class of mankind, both by laudable examples, and pecuniary benefits; and I am surprised that you, who are naturally of so compassionate a disposition, should delight in—A truce with this moralizing strain, replied lady F——; the poor creatures who carry burthens are the only objects of compassion; those I pity, but divert myself with the embarrassment of the rest, and enjoy every face of envy that passes me—I know all you would say,

say, but can't stay to hear it now——Good morrow——How much pleasure you lose by your grave reflections!—Then running down stairs, without giving me time to reply, stepped into her chariot and drove off.

‘ I have given you this short conversation in her own words, because no other would so well convey the idea which must be annexed to them. What a strange species of amusement is this! The impression which the recital makes on your mind, will, I dare say, be similar to that left by the incident on mine. Lady F—— possesses a thousand good qualities, for which I love her, but vanity and false pride cast so dark a shade over the whole, as totally to obscure the native brightness of her character.—Is it possible to see the favours of heaven so perverted without regret and real concern? In relieving the wants of the indigent she is liberal to profusion; pain, sickness, or extreme poverty, never sue in vain for her assistance; I am convinced this does not proceed from ostentation; yet the general tenor of her conduct has occasioned its being wholly imputed to this motive; by which the benefit of so laudable an example is intirely lost.

‘ How melancholy a reflection it is, that people of good understandings, who seem to judge rationally in every thing else, should often be so ridiculously vain of accidental advantages, which the next moment may put a final period to: In the instant of dissolution what distinction remains between the monarch and the peasant, that only excepted which superior virtue gives? and when this happens on the side of the latter, what a mortifying change of situation must ensue! wherein perhaps the continuance of that false pride, which can no longer be gratified, may give more poignant anguish than any positive punishment could inflict.—Add to this, the consciousness of having totally neglected those mental improvements, which rank and fortune afford the means of making in the highest degree; with the shame that, to such dispositions, must necessarily result from appearing, in every sense, below those beings, that were so late beheld with a supercilious contempt, and say, if a state of more excruciating torment can be conceived.

‘ Those who pretend to laugh at the sacred writings as unphilosophical, for threatening departed spirits with the punishment of corporal fire, may one day own the metaphor was too weak to express the grief, despair, and anguish, arising from the sad reflection, that the day is spent, the hour for ever lost, that, well employed, might have secured eternal honour, and everlasting happiness! These, my dear Madam, are in store for you, but allow me to hope, that the perfect reward of
your

your virtue may be deferred, till a mortal vehicle no longer confines the mind of your

Affectionate, &c.'

In the course of this correspondence the author frequently enters into subjects of a metaphysical nature, and displays a considerable share of penetration and judgment.

On this occasion we cannot forbear lamenting the infelicities of human life; and expressing our unfeigned concern, that this amiable lady should ever have had a cause to stile herself an *Unfortunate Mother*.

X. *A Letter to Dr. Formey, F. R. S.* 8vo. Pr. 1s. 6d. Nicoll.

THIS author, after establishing the divine authenticity of the history and miracles of the Old and New Testament in a manner unexceptionably orthodox, proceeds to examine the accounts which Dr. Formey gives of the Quakers, in so fair, sensible, and dispassionate a manner, that we apprehend no candid reader can be displeased with the following extract.

'First, Under the heads of the 13th article I find it advanced, "That about the middle of the 16th century there sprung up in England a new set of fanatics known by the name of Quakers. George Fox, a shoe maker, gave rise to this sect. He was a man of a very turbulent spirit, and believed that he was always filled with the divinity: he proposed his doctrine on the inward light of God in man, by the guidance of which they were to be entirely ruled."

'As to the opprobrious epithet of Fanatics, it is a term of so much sound and little true sense as oftentimes applied, that in this particular case I must take the freedom of enquiring into the justice of its application. If indeed the turbulency of that spirit, so confidently asserted to predominate in George Fox and his friends, can be proved, that will undoubtedly decide its propriety: but from whatever information I have been able to procure that is worthy of credit, his temper was so far the reverse of being turbulent, that, if the testimonies of his friends, cotemporary with him, who had at least as good opportunities of being well acquainted with his disposition, as any more modern writers whatever that have made free in characterizing of him; I say, if these are to be credited, he was 'a man of so meek, contented, modest, easy, steady, and tender a disposition, that it was a pleasure to be in his company. He exercised no authority but over evil, and that every-where and in all, but with love, compassion, and long-suffering.' This is the

the character that William Penn gives of him, and that not from the report of others, but from a long personal acquaintance with him : to which I shall subjoin what Thomas Ellwood has also asserted concerning him, as he himself assures us, from good experience, " That he was bold in asserting what he believed to be the truth ; patient in suffering for it ; unwearied in labouring in it ; steady in his testimony to it. Deep in divine knowledge ; plain and powerful in preaching ; fervent in prayer ; quick in discerning ; sound in judgment ; able and ready in giving, discreet in keeping, counsel. A lover of righteousness ; an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity, and self-denial in all, both by word and example. Manly in personage ; grave in gesture ; courteous in conversation ; weighty in communication ; instructive in discourse ; free from affectation in speech or carriage. A severe reprover of hardened sinners ; a mild and gentle admonisher of such as were tender and sensible of their failings ; full of brotherly love and fatherly care."

' All I shall say myself to these testimonies is, that I believe William Penn and Thomas Ellwood, the authors of them, to have been men of at least as great veracity as any authorities that can be cited to asperse George Fox's personal character ; notwithstanding the injustice done Penn by bishop Burnett, as inserted into Dr. Mosheim's Ecclesiastical History, from which work I perceive thou hast principally taken thy account. Be assured, however, I would by no means wish by this remark to retaliate aspersion upon the character of Dr. Burnett ; for tho' as an author he hath related many things that I cannot believe, yet I believe him to have been a learned, honest, well-meaning man ; and if it was possible to be done, for the reputation of so great a character, I could almost with tears of compassion wipe out those blemishes which his blind prejudices misled him to insert in his works.'

It may be objected, on the part of Dr. Formey, that the testimonies adduced in favour of Fox, are those of *friends* to his person ; but we are of opinion that these are, at least, as valid as the evidences produced against him by the *enemies* to his doctrine ; and that there is something so original in the above characters by Penn and Ellwood, that we must strongly presume them to have been drawn from the life.

This very sensible writer is far from denying the imprudence which some Quakers might have been guilty of in the reign of Charles I. when (as he says) ' cool reason seemed to have forsaken the realm.' But he thinks they were not animated by any mercenary principles, as they only attempted to expose hypo-
crisy

crisy and priest-craft. Dr. Formey has said, "The order that Cromwell re-established in the state, and which he maintained with the utmost severity, repressed the impetuosity of these mad-men, who, under pretence of obeying the Spirit, disregarded all laws both divine and human. He found it necessary to lay aside all lenity, and inflict the heaviest punishments, which these fanatics endured with great fortitude; numbers of them perished in prison, through their obstinacy and extravagances."

We shall not repeat what the Letter-writer has said in answer to this quotation, except that he observes, 'Bold assertions, unsupported by facts, prove nothing more than the presumption of their author.' He therefore positively denies the assertion; and indeed we must be so far of his opinion, that the turbulence of sectaries at the above period were not owing to the Quakers, but to a number of heated enthusiasts, who were blended under that denomination, because they pretended to be actuated by the spirit in their most flagitious proceedings. Cromwell himself pleaded the impulse of the spirit for cutting off the king's head and overthrowing the constitution.

Our Letter-writer very candidly, with a very slight exception, admits of Dr. Formey's account of the Quakers under Charles II. He vindicates Barclay, and Penn, the apologists for the Quakers, for quoting Origen in their favour, which is no more than the greatest Christian divines have done; but he thinks it cannot be proved that they ever called to their assistance any of the mystic divines; and asserts, that the Quakers never approved of the mystic and extravagant parts of Jacob Behmen's writings. He proceeds to give an account of the moral and temporal practices, and charities of the Quakers, which we believe cannot be contradicted by any impartial observer of times and manners; and he next vindicates the doctrines of his sect; but we must beg leave to refer our readers to the pamphlet itself on that head, as we profess ourselves no advocates for their tenets. Our author then explains their religious observances, which we think he fairly proves both Mosheim and Formey have misrepresented, especially when they say, "that being ashamed of their silent meetings, they appoint some person to officiate in them with a stipend." We cannot take our leave of this work without giving our readers this author's sentiments of Voltaire's character. Speaking of Josiah Martin's letter to that writer, 'It is (says he) true, he rather treats Voltaire with that contempt so superficial a writer deserves, who suffers his volatility to run away with his reason, as the speciousness of his language does too frequently with that of his reader. His little regard to truth, together with his genteel licentious notions,

are;

are, it must be owned, admirably well calculated to suit the taste of a pretty species of triflers, usually denominated (by a perversion of the use of words) polite gentlemen and fine ladies; with whom all the beauties of an author consist in his powers of invention to raise their laughter; no matter how absurd or contemptible in itself the subject be which excites it, provided the inventor do but make it appear, that he is (according to their happy way of expressing it) a funny clever fellow; and with this class I think Voltaire deservedly stands in the highest estimation.

We shall here take our leave of this author, by wishing, that all polemical writers (if he may be called so) would imitate him in his candor and moderation, and be inspired with his temper and good sense.

XI. *A new practical Essay on Cancers: to which is added a new, more safe, and efficacious Method of administering Hemlock.* By J. Burrows, M. D. MDCCLXVII. 8vo. Pr. 2s. Owen.

BEFORE we enquire into the merit of this essay, we cannot avoid observing two singularities in the title, viz. the word *new*, and the year of our Lord. With regard to the first, we are at a loss to conjecture what the author intended it should signify. Was he apprehensive it should be mistaken for an *old* essay? Indeed this apprehension was not very unnatural, when we consider that as it appears to have been printed anno 1767, that being an impossibility, the reader might very naturally suppose one too many, by an error of the press, and consequently that it was printed a hundred years ago; on which consideration the word *new* appears to have been necessary. Let us now cast an eye upon the preface. Thus runs the first paragraph:

‘Though the science of physic, through the indefatigable study and assiduous application of learned and ingenious men, for many years past, *is* arrived to a very eminent degree; yet the utility resulting from former discoveries, not only proves the extent of *its* art, but amply justifies every laudable attempt to render it more universally curative.” The reader will easily perceive that the three words printed in italics are improper; that *is* should be *be*, *to* should be *at*, and as to the third, let us enquire into its meaning: *Proves the extent of its art*; the extent of what art? why, the extent of the art of the science of physic—Having thus unfortunately stumbled at the threshold, the learned doctor will excuse us if we pass the remainder of his proem, and proceed to his *new* essay. “Well, upon my soul,

(says

(says the doctor, when he reads this article) it is excessively ill-natured in these Reviewers to criticise thus upon mere words."—Sir, the letters M. D. at the end of your name, we presume stand for *Medicinae Doctor*. Now the degree of *doctor* being the highest which can be conferred in divinity, law, or physic, it is reasonable to expect that those who are thus distinguished should at least be acquainted with the grammar and idiom of their own language. When this happens not to be the case, we are very apt to suspect that the degree hath been received per post, without the doctor having had the trouble of residing at the university. This however may, or may not, be the case of doctor Burrows, as we have not the pleasure of knowing him.

The first chapter treats of a morbid tumour, which chapter informs us, 'that a tumour is a preternatural elevation arising above the level of the circumambient parts.' But lest this should not be sufficiently explicit it tells again, 'that when any part of the body is swelled beyond its natural bulk, it is called a tumour : ' that is, when a part is swelled, it is called a swelling. In chapter the second he informs us in a note, that the circulation of the blood was certainly known to the ancients, and in proof of his assertion quotes a passage from Longinus, which he might with as much propriety have quoted to prove that the moon is made of green cheese. We learn also from this chapter, that when an inflammation spreads over the whole breast, it is *universal*; and, when confined to one part, it is *partial*; that is, when it is *partial*, it is *partial*. But, that we may keep our readers no longer in doubt, concerning the real design of this pamphlet, we shall transcribe a part of the last paragraph. "A further confirmation of the extraordinary merit and efficacy of my antischirrous and anticancerous medicines, are the numerous surprizing cures performed by them; and to make the above facts appear more evident, the truth may be known, by applying to me at my house in Berkley-street, Piccadilly." It may be necessary to inform our readers, that the doctor ingenuously confesses he obtained his valuable secret from an Armenian physician, whom he accidentally met with in his travels; for he has travelled, as he himself assures us, through France, Italy, Turkey, and the Levant.

XII. *A Treatise describing and explaining the Construction and Use of new celestial and terrestrial Globes. Designed to illustrate, in the most easy and natural Manner, the Phenomena of the Earth and Heavens, and to shew the Correspondence of the Two Spheres. With a great Variety of Astronomical and Geographical Problems occasionally interspersed. By George Adams, Mathematical Instrument-Maker to his Majesty. 8vo. Pr. 5s. Sold by the Author.*

THE art of geography, or at least such parts of it as serve to represent some particular region of the earth upon geographical maps, appears to have been cultivated from the earliest times; for Anaximander, the disciple of Thales, above 500 years before Christ, composed works of this kind; and Pliny relates, that Alexander, in his expedition into Asia, took with him two geographers, Diogenes and Bæton, to measure and describe his journies. Darius commanded the Ethiopic sea and the mouth of the Indus to be surveyed; and by order of Necho, king of Egypt, the Phœnicians undertook a survey of Africa, which they performed in the space of three years.

This infant state of geography succeeding ages greatly improved by the introduction of its sister art astronomy; and at length mankind having acquired a true and perfect knowledge of the positions of the various parts of the habitable world, together with the motion of the celestial bodies, were enabled to delineate the surface of the earth and concavity of the heavens upon spheres or globes properly adapted for that purpose. The construction of these useful instruments are, by our modern workmen, performed with such surprising accuracy, as renders them of general utility towards the solution of the most important problems relating to geographical and astronomical disquisitions.

As the work before us appears to be professedly written with a view to explain the uses of the celestial and terrestrial globes, as lately improved by Mr. Adams, it is apprehended very few of our readers, except those who are already in possession of such globes, would be much benefited by any extracts from it. We shall therefore conclude this article with pointing out some few inaccuracies which have escaped the pen of this (otherwise) ingenious writer.

Page 1. 'If a semicircle be turned round its diameter as an axis, it will generate the surface of a globe or sphere.' It is the periphery of the semicircle that traces out the surface of the globe, at the same time that the semicircle itself generates the solidity thereof.

Page 81. 'The times of equinox happen twice every year; the first is the autumnal, the second the vernal equinox.' We are rather of opinion that the vernal equinox precedes the autumnal.

Page 69. 'Any azimuth may be represented by the quadrant of altitude, when the center upon which it turns, is screwed to that point of the strong brass meridian, which answers to the latitude of the place, and the place brought into the zenith.' The azimuth is always an arch of the horizon, and therefore cannot be represented by the quadrant of altitude.

Page 229. 'This appearance will happen more or less to all places situated in the torrid zone, whenever the sun's declination exceeds their latitude; and from hence we may infer, that the shadow of a dial must necessarily go back several degrees on the same day.' There is no place situated in the torrid or any other zone of the terraqueous globe, where the shadow of the style of a sun-dial, truly constructed for pointing out the hour of the day, will, at any time, throughout the whole year, have such a retrograde motion as above described.

Notwithstanding these few mistakes, into which the author has inadvertently fallen, we are still of opinion, this is the best treatise on the use of the globes that has yet appeared in the English, or perhaps, any other language.

MONTHLY CATALOGUE.

13. *An Essay on Patriotism, in the Style and Manner of Mr. Pope's Essay on Man. In Four Epistles. Inscribed to the Right Hon. the Earl of C——m. By a Member of a respectable Society.* 4to. Pr. 11. Wilkie.

THIS parody is intended as a satire upon a right honourable gentleman's late acceptance of a peerage. The author has not been altogether unhappy in his imitations of some particular passages; and his knack at versifying is more than tolerable, for he has been successful in hitting off the numbers of his original. On the other hand, his irony is awkward; his rage is forced and unnatural; nor has he much of the archness, the poignancy, and that chastened indignation which characterize the author of the *Ethic Epistles*. The reader may judge for himself from the following specimen of the first epistle.

'Awake,

Awake, my Ch-th-m! leave all meaner things;
 Pride, pishion, peerage, and the love of k-ty;
 Let us, since life is nought, depriv'd of faith,
 And all false glory but an empty name;
 Let us expatiate o'er this worldly scene,
 And trace the serpent lurking in the green;
 Root out the weeds, that virtue's soil disgrace,
 And pull the mask from Fraud and Treach'ry's face;
 Still keep the love of Britain in our view,
 That love, O Ch-th-m! so rever'd in you;
 "Blame where we must, be candid where we can;
 But still confess a patriot is a man.
 "Of peers above, of patriots below,
 What can we reason, but from what we know?
 Of various ills, in various regions known,
 Where can we trace more flagrant than our own?"
 Here nurs'd in Freedom's lap, the child of Ease;
 Once Plenty flourish'd in the arms of Peace,
 Reign'd o'er our meads, our wavy harvest crown'd,
 And Mirth smil'd graceful on the landscape round;
 With look benign, and kindly-swelling breast,
 The lussy villager the nymph caress'd;
 Alas! how chang'd!—now on our hapless shore,
 The rural pleasures know their place no more;
 Wide o'er the barren heath pale Famine stalks,
 "Dreadfully meagre, in her loathsome walks."
 Lo, at her dire approach, where e'er she treads,
 The prospect saddens, and the landscape fades,
 While those for fame abroad who us'd to roam,
 Now die by want and beggary at home."

Before we take our leave of this performance, it is only doing some kind of justice to the author to observe, that he has done no more by Mr. Pope, than Mr. Pope did by Palingenius, an Italian poet, whose *Zodiacus Vitæ* was published about the middle of the sixteenth century, and dedicated to duke Hercules II. of Ferrara. It would be an endless task to point out the numerous passages which the English poet has translated from the Italian. Even the comparison of Newton to an ape, in his second epistle, which has been so often spoken of with raptures as an original thought, is taken from the *Simia Cælicolum* of Palingenius, book VI. line 181. Our author's parody of the whole passage may please one species of our readers, who are disposed to find fault with a nobleman distinguished by the name of Curtius.

‘ Inferior subjects, when of late they saw
 “ Great Curtius twisting, and untwisting law,”
 Admir’d such wisdom in so strange a shape,
 And shew’d their fav’rite—as we shew an ape;
 Hung on his chariot-wheels (an idle string)
 And hail’d the patriot while they hiss’d their k—g.’

We are inclined to place this performance rather above, than below, mediocrity.

14. *The Coach-Drivers, a Political Comic Opera.* 8vo. Pr. 1s.
 Flexney.

The dramatis personæ of this notable performance are, Hayes, Sawney, drivers of the coach; Bloomsbury Jack, Gentle Shepherd, friends of Sawney; four old countrywomen, passengers; and three young town ladies. We confess ourselves neither extremely edified nor diverted by the conduct of this wou’d-be-droll piece, though we entertain no doubt that it would have a humorous effect, were it performed according to the manner and the airs which it is intended to burlesque.

The scene is the public road. ‘ Enter the Britannia stage-coach, drawn by English horses. Sawney and Hayes both on the box. Hayes, with a long whip, furiously lashes the horses, while Sawney, who has the reins, holds them in and curbs them.—In the coach, four old women.—Behind the coach, Bloomsbury Jack, Gentle Shepherd, and others.

‘ All those behind the coach sing, together with Sawney, the following chorus.

‘ Tune, How blest the Maid,

‘ ’Tis wisest to drive softly,
 And safe, and sure, and slow,
 And ’tis an errant folly,
 A rattling pace to go.

No cares, no fears invade us,
 While gently we jog on,
 But if we hurry faster,
 We may be overthrown.

‘ Air. I burn (in the Enchanter).

‘ Hayes. Drive on——drive on——
 P’t’h’ Devil’s name drive on,
 P’t’h’ Devil’s name drive on.

‘ Air.

• Air. Rail no more, ye learned asses.

Curse such damn'd dull droonish drawling!

'Tis enough to make one mad;

All my flogging, all my bawling,

Will not move that lousy lad;

He to cheer his brain for drowsy,

Lumping loads of stuff does take,

Saunt'ring thus, there's nought can rouse me,

Nought can keep me long awake.

Au—a—a—a— (Yawns.)

Saunt'ring thus, there's nought can rouse me,

Nought can keep me long awake.

• Recitative, (Angrily).

• Give me the reins, nor longer curb their speed,

I'll make 'em gallop soon, or make 'em bleed.

• Recitative. Sawney, (Dryly).

• I've got the reins ya see, and 'tis my will

To hauld them fast, and pu' them righty still.

• Air. Duncan Gray.

• 'Tis a trick I learn'd at schule,

Ere to snatch at a' I cude,

And what I snatch'd, it was my rule,

Fast to hauld for life and blude:

And 'tis a trick I like sae weel,

As a' my life 'thas been my guide,

And sae shall be in spite o' th' de'el,

Yoursel and a' his imps beside.

Thilk same rule's the step to pow'r,

'Tis of treasures great the key,

And unto my latest hour,

It shall be observ'd by me.

A' your mighty kings of auld,

A' your great ones now a days,

Did, and do this maxim hauld—

—Hout, awa' Sir—gang yer ways.—

• Recitative, accomp. Hayes. Thy father away. Artax.

• You wretch then, adieu—I renounce you at once,

Go, blunder thro' bogs, you poor half-witted dunce:

Break your wheels, break your neck, for depriv'd of the rein,

Confound me, if I ever guide you again.

[He alights. The coach drives off.

• Hayes.

‘ Hayes, solus. Air. Was ever poor fellow, &c.

‘ Was ever poor fellow so plagu’d with a booby!

He’ll not give an ear to a word I can say.

In spite of my orders, the loitering booby

Will go but a snail-trot, and that his own way.

I’m scorched at my liver;

Like ice now I shiver;

To heart-bursting rage I shall tumble a prey.

—Ere so far I’d submit as to dine

On what others should cater, or carve,

I would (such a spirit is mine)

Close my grinders for ever and starve.

‘ [After a pause]. Air. Oh had I been by fate decreed,

‘ Yet why lament, or why repine,

Why thus my bosom teize,

Retirement’s happy sweets are mine,

Soft indolence and ease.

I’ll take a farm, and there I’ll talk

My peasants at my will.

—Ye gracious powers! I only ask

There to be driver still.

‘ Recit. Oh! for a long sound sleep to drown my woes—

This flow’ry bank invites to soft repose.—

[Lays himself along, endeavouring to sleep.]

After this the four old women enter, looking for Hayes; and having found him, the first makes him a present of a snuff-box, the second of a tobacco-box, the third of a wig-box, and the fourth of a night-cap and garters, and away they go singing, “Who’ll be so happy, so happy as we.”

In the second act, Hayes claims the reins, and is seconded by the old women; but Sawney, who has the Gentle Shepherd and Bloomsbury Jack for his friends, refuses to deliver them. While Hayes and his companions are resenting this refusal, three young ladies enter gaily dressed, and endeavour to bribe Hayes (by presenting him with a feather, a shoulder-knot, a purse, and other trinkets) from his friendship with the old women, in which they succeed. The conclusion is as follows.

‘ Recitative. Hayes, in a sneering tone.

‘ It wounds my soul to hear you thus complain;—

—My dear old girls—come let’s be friends again.

[Advances towards them a little way, and turning from them, claps his hand on his posteriors.

‘ Air.

* *Air.* Dear Cloe, come give me.

* Here, fair ones, come plant your warm kisses,

Here catch odoriferous sighs,

Here revel in rapturous blisses,

Here feast and indulge your fond eyes.

Count how many stars are in Heaven,

Go number the sands on the shore,

And when so many kisses you've given,

You still shall be welcome to more.

First Old Wom. Base wretch! thus insolently to deceive.

Sec. O. W. What fools were we that did in him believe.

* *Hayes. Air.* Farewell, my Pastora.

* Farewell, my dear creatures—forbear thus to mourn,

What pangs rend my soul, that thus from you I'm torn.

Sing, Tol, lol, lol, lol, derol, &c.

Alas! I can't bear it—'twill sure break my heart!

But you know that all friends, e'en the dearest must part.

Sing, Tol, lol, &c.

Oh! think what disquiet will torture my breast!

Can I ever without my old charmers be blest?

Sing, Tol, lol, &c.

Once more then, adieu!—I no longer can stay,

Your servant—You see how I'm hurry'd away.—

Sing, Tol, lol, &c.

[Exit with the ladies, dancing and singing.

* *Recitative.*

* *First O. W.* A perjurd faithless villain!—but the coach—

See there—does briskly here again approach.

Sec. O. W. And look at Sawney in the boot conceal'd,

Who by his arm outstretch'd is quite reveal'd.

Third O. W. Ah! see!—he wants to snatch the reins again

From him that drives, but 'gad he grasps in vain.

Fourth O. W. I like the looks of that new driver well,

I've heard that he most others does excel.

First O. W. D'ye know who 'tis?

Sec. O. W.

Not I.

Third O. W.

Nor I.

Fourth O. W.—His name

Begins with G.

First O. W. Oh! bravo! 'tis the same

We wish'd for—

All the O. W.

May he long the carriage guide:

He's wife, and brave, and honest too beside.

Before we close this article, we must not forget to inform the reader, that this comic opera is embellished with two rough, though not inexpressive, prints; the meaning of which if he cannot discover, we shall not pretend to explain.

15. *The Poor Man's Prayer. Addressed to the Earl of Chatham. An Elegy. By Simon Hedge, a Kentish Labourer.* 4to. Pr. 6d. Payne.

Very pretty and pathetic. The labourer addresses the earl of Chatham (but with what propriety we cannot say) to remove an artificial famine which now prevails, while our fields smile with plenty. The elegy concludes as follows:

‘ My faithful wife with ever-streaming eyes

Hangs on my bosom her dejected head;

My helpless infants raise their feeble cries,

And from their father claim their daily bread.

Dear tender pledges of my honest love,

On that bare bed behold your brother lie;

Three tedious days with pinching want he strove,

The fourth, I saw the helpless cherub die.

Nor long shall ye remain. With visage sour

Our tyrant lord commands us from our home;

And arm'd with cruel law's coercive pow'r,

Bids me and mine o'er barren mountains roam.

Yet never, Chatham, have I pass'd a day

In riot's orgies, or in idle ease;

Ne'er have I sacrific'd to sport and play,

Or wish'd a pamper'd appetite to please.

Hard was my fare, and constant was my toil,

Still with the morning's orient light I rose,

Fell'd the stout oak, or rais'd the lofty pile,

Parch'd in the sun, in dark December froze.

Is it, that nature with a niggard hand

Withholds her gifts from these once favour'd plains?

Has God, in vengeance to a guilty land,

Sent dearth and famine to her lab'ring swains?

Ah, no; yon hill, where daily sweats my brow,

A thousand flocks, a thousand herds adorn;

Yon field, where late I drove the painful plough,

Feels all her acres crown'd with wavy corn,

But what avails, that o'er the furrow'd soil

In autumn's heat the yellow harvests rise,

If artificial want elude my toil,

Untasted plenty wound my craving eyes?

What profits, that at distance I behold
 My wealthy neighbour's fragrant smoke ascend,
 If still the gripping cormorants withhold
 The fruits which rain and genial seasons send?
 If those fell vipers of the public weal
 Yet unrelenting on our bowels prey;
 If still the curse of penury we feel,
 And in the midst of plenty pine away?
 In every port the vessel rides secure,
 That wafts our harvest to a foreign shore;
 While we the pangs of pressing want endure,
 The sons of strangers riot on our store.
 O generous Chatham, stop those fatal sails,
 Once more with outstretch'd arm thy Britain save;
 The unheeding crew but waits for fav'ring gales,
 O stop them, ere they stem Italia's wave.
 From thee alone I hope for instant aid,
 'Tis thou alone canst save my children's breath;
 O deem not little of our cruel need,
 O haste to help us, for delay is death.

16. *Pynsent's Ghost: A Parody on the celebrated Ballad of William and Margaret.* 4to. Pr. 1s. Almon.

As we cannot discover the smallest degree of merit in this Parody, which is an impotent attempt to satirize Mr. Pitt's acceptance of a coronet, we shall contract the publication of illiberal scandal and dullness as much as possible, by giving no extract from this contemptible performance.

17. *Odes, dedicated to the Honourable Charles Yorke, Esq. by Robert Andrews, Author of the English Virgil, dedicated to the Honourable Booth Grey, Esq.* 4to. Pr. 1s 6d. Johnson.

It would be presumptuous in us to review these Odes, which are far above the ken of common sense or human reason, in point of sentiment, language, or grammar. They are written in blank verse, and closed by the following ode, inscribed to the Hon. Charles Yorke, Esq. who is likewise honoured with a prose dedication of equal merit.

The muse her future name
 Reads in, Yorke! thy critic eye,
 Blest in thy auspicious smile,
 Still striking to virtue her lyre.

There

There circumscribe the wish!

Virtue warns; and checks my voice,

Ah! yet not Ambition's sigh

For thine and Apollo's applause.

Oh! beam thy smiling aid!

Dewy damps of midnight sloth

Thy enliv'ning ray shall clear,

Triumphant as orient sun:

Shall up to zenith snatch

Fancy's strengthen'd eye to view

Nature's universal glow.

Imbibing her genial fire

(Sweet sympathy divine!)

Shall my heart's enraptur'd thought

Prompt my voluntary lips

Immortal and varying strains.

13. *A Candid Answer to the 'Enquiry into the Conduct of a late Commoner;' particularly in Regard to the State of a late Conference, and other Negotiations. With a Postscript, in Reply to the Examination.* 8vo. Pr. 1s. Williams.

We have already animadverted upon the performance to which the pamphlet before us is an answer*; and we consider it as little other than a sequel to our own observations, which this author, in some places, repeats. We cannot, however, forbear observing, that the politics of this writer are of a very uncommon cast; for he asserts, that every disinterested man in Great Britain, who loves either his king or country, most ardently wished for a reconciliation between the earl of B— and the late great commoner, 'as the only thing that could restore peace among ourselves, and give us our just weight and importance abroad.' As the following passage is delivered with an air of authenticity, we shall lay it before the reader.

'The commoner had taken the post of privy-seal, and stipulated for a peerage for himself; and having administration in his hands, he offered to the noble lord the Treasury. But his lordship insisted upon making conditions, and upon an equal share in the arrangements. The latter could not be given up, nor the former accepted. If I were disposed to be indelicate upon this occasion, I could relate something that passed at a certain place, previous to this conference, which

* See p. 148.

would shew the *right* the late commoner had to the whole arrangements. But I do not chuse to be indecent, and will content myself with saying, *every thing was settled when the noble lord was applied to.* The alterations designed were not many; but such as they were, the person to whom the *right* of making them was delegated, had all the persons in his eye, whom he intended for substitutes. The plan which his lordship proposed was therefore *inadmissible*: particularly that part respecting the two noble lords, whom the late commoner had not so much as thought of. However, the right honourable gentleman condescended so far to strengthen his plan, which he had fixed immutably, as to admit the noble lord, to whom the *Enquirer* says he allotted a pension, for the sake of facilitating the acceptance of his noble brother. The idea of pension was rejected, as may seem to some men *patriotically*, "because the noble lord would not stain the bud of his administration with an accumulation of pensions." Here the *Enquirer* stops; he enters not into the *propriety* of an admission to the cabinet upon no other pretence than the acceptance of a pension. I believe the noble lord would have been the first ever introduced in such a manner; therefore I strongly suspect that state of the fact, and am inclined to believe some part of it is suppressed. Public report says, and I believe the friends of the noble lord too, nay, I will go farther, the fact is thus: When, after much expostulation, a seat in the cabinet had been granted for the noble lord in question, the late commoner added, "And he may have a lucrative office." Now this is so different from a *pension*, that I cannot conceive *how*, or *why*, such a mistake was committed. Was it done purely to throw into the noble lord's mouth that *patriotic* refusal, "to stain the bud of his administration with an accumulation of pensions?" or for what purpose? Indeed I can see none that it answers.

'With respect to the Treasury-board, it is certain that the late commoner said, if two gentlemen of that board were removed, they must have a *compensation*; but it is the *Enquirer* who has explained that *compensation* to mean *pensions*. The word *pension* was not mentioned in this part of the conference; and why the *Enquirer* has put that construction upon *compensation*, I own I can no more discover, than why he converted *lucrative office* into *pension*. I should rather take it, that they were to have lucrative offices likewise; unless the *Enquirer* will come forth and affirm (which he hardly will) that having consulted those gentlemen, he finds they would rather have taken pensions than any other offices whatever.'

Our author, after this, very justly ridicules the *Enquirer's* surmises concerning a bargain which had been previously made between

between the favourite and the earl of C——m. 'What bargain (says he) could be made with, or what plan could be formed by, that favourite, if the late commoner was made absolute minister? The supposition is absurd. And for the veracity of this fact, that the late commoner is sole and absolute minister at this time, I dare appeal to any and every person at all conversant in the present state of politics.'

This pamphlet concludes with a postscript written in answer to the Examination, which we have already reviewed *. We cannot, upon the whole, deny, that this Candid Answer is written with sense and moderation; it carries with it more reason than the Enquiry, to which it is designed as an answer, and has at least an equal authority as to facts.

19. *A Reply to a Letter to the Rev. Mr. Caleb Evans; occasioned by his two Sermons on the Deity of the Son and Holy Spirit.* 8vo. Pr. 8d. Buckland.

As good a defence of Mr. Evans, and his notions of the Trinity, as the case will admit.

20. *Reflections upon some of the Subjects in Dispute between the Author of the 'Divine Legation of Moses,' and a late Professor in the University of Oxford.* By a Layman. 8vo. Pr. 2s. 6d. Griffin.

This author declares himself, that he is no critic; and we apprehend that many of our readers, after a perusal of the following passage, will be of the same opinion.

I can never suggest to myself, that a subject or treatise, of which God is the author, can fall short of that endless perfection with which an Infinite Genius (if I may be allowed the expression) must beautify and enrich every word he speaks. Though I may be more coarse and less cultivated in my taste, than any who may undertake to propose their sentiments on such a subject, yet I presume that, in a certain degree, this complaint of myself is common to me with others, and that few, if any human minds, ever perused all the psalms of David with the same affectedness and warmth of apprehension, in respect of that pleasure which fine poetry gives the imagination. Yet while I believe that God is the poet, and not David, I cannot help insisting with myself in point of judgment, that, in respect of sentiment and style, the composition in one of those poems which leaves us most cool and unaffected,

must be as finished as in these which are most entertaining to our fancies.

'This, with all due submission to the doctor, inclines me to think, he, as well as his lordship, may perhaps be mistaken, in the judgment he passes upon the style and composition of the book of Ezra: not that I take upon me to maintain there is no difference in style between Moses, and Job, or David, and Ezra, or Nehemiah; but because I conceive the difference is such, that, if under the influence of the same spirit, Moses had been in Ezra's circumstances, and Ezra in Moses's, the writings would have been found to be the same that they now are.'

There are *some* observations in this performance on the rights and limits of civil authority in regard to religion, the authority and integrity of the Septuagint version, and the use and intent of the Jewish system, &c. which however are not unworthy a man of sense and learning.

21. *Death: a Vision; or, the Solemn Departure of Saints and Sinners represented under the Similitude of a Dream.* By John Macgowan. 8vo. Pr. 1s. Johnson.

This author has described the situation of 'saints and sinners' at the hour of death, and their reception in another world, with some degree of fancy and ingenuity. But he is often defective in that delicacy of sentiment and expression which is absolutely necessary to render a composition of this kind agreeable. For when he talks of some being 'powerful wrestlers at the throne of grace,' others 'gathered safe into the glory-fold,' others 'wanting the mark of the redeemer's sheep,' others 'saved by untrustable grace,' and 'others hanging on the blood and righteousness of Christ,' we are disgusted with the savor of methodistical unction.

22. *A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Charge delivered at a Visitation in July 1766.* By T. Rutherford, D. D. F. R. S. Archdeacon of Essex, King's Professor of Divinity in Cambridge, and Chaplain to her Royal Highness the Princess Dowager of Wales. 8vo. Pr. 6d. Cadell.

In a late work intitled *The Confessional*, the question concerning the right of protestant churches to establish systematical confessions of faith, is examined with great acuteness and spirit. We need not inform our readers, that it is impossible,

upon

upon the principles of that writer, to vindicate the conduct of our established church; it is therefore incumbent on her advocates to answer the arguments which he has advanced. The learned Dr. Rutherford is the first who has appeared in defence of the church; and he alleges, that as it is the duty of church-governors to take care that the people should be instructed in the truth of the gospel, they have a right to require, that all those, whom they appoint to be pastors and teachers, should first give them sufficient assurance of *the soundness of their faith and doctrines*. This, he says, is *all* that they do, when they require them to subscribe to an *established confession*: for, he adds, 'no church has a right to make use of its confession as a law, to compel the candidates for holy orders to assent to the propositions contained in it, but only as a test to discover whether they do assent to them, or not.'

We shall leave the learned reader to make his own remarks on this preliminary observation.

The author of the Confessional objects, that "many a conscientious and useful minister is groaning under the burthen of subscriptions, being reduced to the unhappy dilemma of *subscribe or starve*."

Dr. R. replies: 'Take away the legal emoluments of the ministry; and, though you leave subscriptions, these useful ministers, as they are called, will make no complaint of their being under the dilemma of either subscribing to our articles, or of not enjoying the liberty of preaching the gospel. Nor is the case fairly stated in the present situation of things. Subscription is no new test of our opinions, which is then first proposed to us, when we are already in the ministry, and are going to be admitted to an ecclesiastical benefice: for we cannot be received into the lowest order of ministers without it. They therefore, who are concerned in this dilemma, should not be called ministers. And the dilemma itself, in respect of the candidates for the ministry, as they are long before aware, that subscription will be required of them, is not *subscribe or starve*; but, either you must, by subscribing to the established confession of the church, in which you desire to be a teacher of the gospel, give it the evidence, which it requires, that your faith and doctrines are such, as it judges to be agreeable to the true religion of Christ; or else you must apply yourself to some other way of getting a livelihood.

'There have indeed been some, who after the subscription, which they made on their entrance into the ministry, have scrupled to repeat it, and have therefore continued without any ecclesiastical preferment, till their scruples were removed, or per-

haps as long as they lived. But the number has been too small for any one to pretend, that it would be reasonable for the sake of such as these to give up the general benefit proposed by subscriptions. And if they, who are ready to repeat them, as often as preferment offers itself, should be represented as "groaning under the burden of them;" this representation would scarce move the pity of any considerate man: for if their conscience allows of what they do, they want no relief; and if they act against their conscience, they deserve none.

The author of the Confessional seems to allude to those only, who, having taken orders before they were competent judges of the case in question, upon farther consideration, begin to wish, that they could be excused from those subscriptions which necessity obliges them to repeat. Of such as these it would be uncharitable to say, they deserve no relief.

23. *A Sermon preached before the Right Hon. the Lord-Mayor, the Court of Aldermen, and the Liveryes of the severall Companies of the City of London, at the Cathedral-Church of St. Paul, on the Fifth of November, 1736. By John Myonnet, D. D. Morning-Preacher of Trinity-Chapel, Conduit-Street; and Rector of West-Tilbury, Essex. 2d. Edit. 8vo. Pr. 6d. Owen.*

A plain, pious, and practical discourse on 'The Nature and Grounds of religious Liberty.'

24. *The Alarm. A Discourse addressed to all true Lovers of their Country, but more particularly to the Merchants and Citizens of London. To which is prefixed, a Dedication to his Majesty. 8vo. Pr. 6d. Cooke.*

We can by no means see the propriety of this title, farther than that the performance itself ought to alarm the public at the progress made by dullness and petulance in writing. Prefixed to this Alarm (which, if we mistake not, ought to be ranked in the number of those curious compositions called *Lay-Sermons*) is the following Advertisement:

As the design of the author, in the following work, was rather to rouse the attention of the public to a due consideration of our circumstances in general, than to point out any particular scheme, he thought it sufficient to hint only at some of the most striking abuses in our police, as a serious application of that divine principle, which he lays down as a standard for all our measures, both foreign and domestic, will invariably

bly guide us in the pursuit of our true and lasting interest upon every occasion, whether of a public or private nature.'

In the dedication to the king, this modest author proposes that his majesty should commence REVIEWER, and advises him to *review* a pamphlet upon trade, printed in 1744. 'I beg leave, says he, only now to recommend to your majesty's most earnest and attentive consideration, a *review* of a work entitled——.' In the same dedication he again recommends this *review*; he even gives his majesty a specimen of the manner in which he would have it reviewed, and finishes his dedication with a prayer for his 'beloved consort, whose prudence and meekness might be a pattern to some more *advanced in years*.'

As to the execution of this sermon, the author sets up the good king Josiah as a mirror for monarchs; and, if we except a strong twang of political, as well as religious, fanaticism, his intention is not, upon the whole, extremely reprehensible.

25. *Simple Truth vindicated: In sundry important Theological Queries; which are examined and resolved by the Scriptures only; under four Heads; namely, 1. The Knowledge of the true God; 2. Exhortations to Faith and Obedience; 3. The Nature and Effects of justifying Faith; 4. The Nature, Manner, and Evidences of the Work of the Spirit of God on the Hearts of Men.* 12mo. Pr. 1s. Vernor.

'The cause of Christ, says the writer of this tract, has been often promoted, and the spiritual house edified, by such tools in his hands, as the world would not think worth using.'

If the author looks upon himself as a tool of this kind, we shall readily admit the propriety of this animadversion; but if he flatters himself, that Providence may work some extraordinary effect by the publication of this book, we shall be sorry for his deception.

* In answer to Mr. Berrow we can only say, that, when we censured the style of his performance, we alluded to some slight inaccuracies; with no other view than to awaken his attention, and excite him to render his book, in the next edition, equal to his abilities, and worthy of that distinguished place in the republic of letters, which we were willing to assign it.